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WASHTENAW JEWISH NEWS

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Radicalizing the Hebrew letter

Sarah Rose Sharp, originally published on Hyperallergic

Translating text into visual forms, Lynne Avadenka creates meditative dialogues that transcend time.

With each passing moment, how close do we come to losing valuable aspects of culture for want of attention? Are we all, as keepers of the cultural flame, resigned to a *Fahrenheit 451*-type existence, maintaining mere memories of the words that inspired us to great thoughts and actions? Not Lynne Avadenka. An artist and bookmaker, she absorbs the power of her readings and translates them into forms that transcend literature.

In addition to a prolific personal practice that includes bookmaking, prints, and mixed media; experimentation with the mechanics of typesetting as a graphic art form; and meticulously researched series connected to literature, history, and religion; Avadenka also sits at the helm of Signal Return, a community letterpress shop in Detroit, founded in 2011, and celebrating a dozen years with an impending move from its flagship location in the historic Eastern Market to a new eastside art complex, Lantern.

Lynne Avadenka in her studio (photo Sarah Rose Sharp/Hyperallergic)

"Reading is radical," says Avadenka. Like many of her statements, it is a straightforward sentiment that carries an astonishing depth of commitment. Who truly understands the labor involved in creating readable content if not letterpress artists? Before reading can be a radical act, something must be printed; it is in seizing the means of production that Avadenka is able to disseminate ideas that hold significance for her. In this sense, her work is largely about paying attention.

What does she choose to lavish her attention upon? About half the time, Avadenka tells stories through visual and alphabetic language of her own construction, but equally as often she chooses found text by other writers, an act of engagement that she views as a kind of dialogue over time. Avadenka works at constant translation — not the literal movement from one written language to another, but the even more subjective process of translating written content to a visual medium.

Often her subjects are Hebrew-language poets, including Dan Pagis. Poetry seems a natural pairing for a medium in which each letter must be painstakingly set into place, but it is content that compels Avadenka to embark upon a partnership with words written by someone else. A distinct portion of her work deals with issues of Jewish identity,

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Zeitounas have begun work on sequel to "Refusing to be Enemies"

by Leora Druckman

In the summer of 2002, in a living room in Ypsilanti, Michigan, 12 women gathered to embark on a life-changing journey. Half were Jews and half were Palestinians. The ground-breaking film "Refusing To Be Enemies: The Zeitouna Story (2007)," documents the journey of these women as they develop relationships and broaden their understanding of one another through meaningful, conscious dialogue. More than 20 years later, their journey continues.

On Sunday April 23, from 2 to 4 p.m., at the Ann Arbor JCC and on Zoom, the Ann Arbor Reconstructionist Congregation (AARC) will be hosting a showing of the film (please note the registration information at the end of the article). Following the showing, some of the women featured in the film will talk about their experiences and answer questions about the evolution of their conversation over the past 20 years. The film's producer/director, Laurie White, will join the conversation and talk about the follow-up film that she and the Zeitounas are currently creating.

"Zeitouna" means "olive tree" in Arabic, a universal symbol of peace and friendship. The "Zeitounas," as the women in the film call themselves, come from a variety of backgrounds. Their ages span 40 years, and their group includes women born in America, immigrants, Jews, Muslims, Christians, a Holocaust survivor, and a survivor of the Nakbah's terror. When the film was made, all lived in Southeast Michigan. Laurie White, a founding member of the group and an AARC member, recalls that the group was started in the summer of 2002, two years prior to entertaining the idea of creating a documentary. Following the 9/11 attacks, Laurie became increasingly aware of the polarization between Jews and Palestinians in the United States and was determined to do something that would make a difference.

Bottom row, from L: Tahani Othman, Leonore Gerstein, Debbie Field
Top row: Diane Blumson, Grace Stevick, Laurie White, Randa Nasir Ajlouny, Wadad Abed (not pictured, Irene Butter and Huda Karaman Rosen)

The Zeitouna group was certainly not the first attempt to bring Jews and Palestinians together to encourage mutual understanding, but it is notable for being one that has been long-lasting and far-reaching. Diane Blumson, a Zeitouna member who joined the group in 2010, believes that the success of the group rests on three pillars. The first is a focus on creating authentic, heartfelt relationships rather than trying to seek solutions. The second is the use of conscious, deliberate dialogue. Early on, the group worked with Glenna Gerard (one of the godmothers of the Dialogue movement) to help develop

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From the Editor

Creative Judaism

During Passover, I take the opportunity to examine my mitzraim, my "narrow places," a serious practice that is alleviated by the fact that it is Spring — even here in Michigan! The trees that last month sent their frozen branches crashing around us are now budding. I can imagine emerging from the tunnel of winter into a new season.

Over the past few months, I've used the phrase "creative Judaism" several times in conversation, and often the person I am speaking to asks, "What's that? Not a new denomination, I hope." No, I don't mean anything formal. I'm thinking about what happens when contemporary artists, writers, davenners, parents, teachers, and students use our traditions and the world around us to create. I'm a bit surprised by the question since it seems that making Judaism anew has been going on my whole life. Whether or not "creative Judaism" is a useful moniker, we are swimming it its sea. Lynne Avadenka's amazing work, digitizing Chaim Grade's writing, new music, theology and scholarship are bursting forth around us. I hope the little bit of news and views in WJN (and the warmer weather) will spark your own creativity. Peasch sameach/wishing you Passover joy! ■

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Isle of Klezbos & Friends play musical gems from Yiddish soundtracks

Isle of Klezbos & Friends will be at The Berman Center for the Performing Arts, 6600 West Maple, West Bloomfield, at 7 p.m. on April 27 on the opening night of the Detroit Jewish Film Festival.

Straight from New York, the Isle of Klezbos & Friends' show will include live klezmer featuring vocalist Mikhl Yashinsky, Yiddish movie clips, and interactive talk about musical moments from famous Yiddish films such as *The Dybbuk* and Molly Picon's *Mamele*, as well as comic and dramatic tunes from a variety of lesser-known movie masterpieces. Enjoy the songs and hear fascinating insights into the movies and the music of bygone days.

Isle of Klezbos approaches tradition with playful irreverence and deepest respect. Now celebrating two decades together, the soulful, fun-loving powerhouse all-gal klezmer sextet has toured from Vienna to Vancouver since 1998. Band repertoire ranges from rambunctious to entrancing: neo-traditional folk dance, mystical melodies, Yiddish swing & retro tango, late Soviet-era Jewish drinking songs, re-grooved standards, and genre-defying originals. Broadcast credits include CBS Sunday Morning, The L Word, PBS, and over a dozen film soundtracks such as *Grace Paley: Collected Shorts* and *Esther Broner: A Weave of Women*. The band's acclaimed debut album "Greetings from The Isle of Klezbos" was followed by "Live from Brooklyn" (named among New York Music Daily's "Top 50 Albums of the Year" in any genre). The group is noted for their tight yet adventurous sound, lush arrangements, luscious compositions, and solos that swing the Yiddish stratosphere.

Formed by drummer/leader Eve Sicular, a Harvard-educated film historian as well as music maven, the group's outstanding lineup combines the creative talents of alumnae from Juilliard, Eastman, Manhattan, and Berklee schools of music.

The performance on April 27 will begin at 7 p.m. and last 90 minutes. Tickets are available at the Detroit JCC website, jccdetroit.csstix.com/events.php. ■

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For Dror Israel, the fight for democracy starts with education

by Sophia Blumenthal, International Partnership Coordinator for Dror Israel

Israeli society is in turmoil, with hundreds of thousands in the streets protesting the proposed changes to the country's judicial system, increasingly polarized political discourse which threatens to weaken Israeli democracy, and trends of increasing terror and violence shaking Israeli society.

Indeed, political and religious polarization — familiar to the American reader — are another threat to Israeli democracy, with each side unwilling to listen to the other. Baseless hatred bordering on racism can be seen on both the right and the left. The result is five consecutive years of a political gridlock.

Seven Ann Arborites are working to change all this as part of Dror Israel, a grassroots educational organization working in Israel towards a society of democracy, equality, and peace created through education and community. They aim to educate and empower young people and marginalized groups to actively contribute to their communities and to create a shared society where people of all backgrounds can flourish. The members are organized into 16 intentional communities of young, trained educators who operate a variety of programs, including a network of innovative schools for at-risk youth and Jewish-Arab encounters. These communities aim to bring Israel's different populations together and create a more just and equal society.

As one of the seven former Michiganders who chose to leave the town where I grew up in order to better society in the Jewish state, I can say that it hasn't been easy to integrate into Israeli society — learning Hebrew and getting used to the culture — but for me, it's worth it to be a part of this impactful movement.

In years past, Dror Israel's programs addressing Israeli democracy have been mostly concentrated into Israel's "Democracy Month" in November, which was established in commemoration of the assassination of former Prime Minister Yitzhak Rabin, who worked to bring about a peace agreement between Israelis and Palestinians. In light of recent events, however, Dror Israel's various educational programs are responding with enlightening and empowering learning and workshops, with the goal of raising the democratic leaders of tomorrow. Dissecting incitement, racism, and other threats to democracy helps students imagine that something better is possible and understand that they can make a difference.

In additional civics lessons, students in all grades throughout Dror Israel's seven high schools gained insight and historical context, which allow them to better understand and analyze the current political situation. These special lessons have proven essential in strengthening students' ability to understand the current proposed legislation, the structure of the judicial system, the ongoing protests relating to these issues, and the role of youth in preserving democracy.

Additionally, after in-depth training sessions in their own classrooms, students from Dror Israel's pre-army preparatory program at Kibbutz Ravid travelled to neighboring schools to facilitate educational sessions and after-school programs about the importance of democracy and dialogue.

Over the past weeks, in dozens of schools throughout the country, specially trained Dror Israel educators facilitated unique educational workshops which challenge students to develop tools to "disagree democratically," and to understand the important role they personally can play in making Israel a just and equal democracy for all of its citizens.

These programs strengthen students' democratic values in order to raise a generation that can overcome today's polarized and extreme social climate, toward leading a stronger, more cohesive Israeli society. With new tools and knowledge, our students become responsible and active citizens, with the ability to bring people together, and to lead and shape their communities.

For more information, please visit drorisrael.org or follow them on Facebook. For more information about connecting with Israel locally, visit JewishAnnArbor.org/engagement/Israel. ■

Community Seder hosted by Chabad House

The Passover season is upon us, and with it comes a whole lot of preparation. There is cleaning to do, shopping to take care of, and plenty of cooking if you plan to host any of the holiday meals. If you are feeling the stress of preparing for this holiday, worry no more! Passover is the celebration of freedom, and Chabad of Ann Arbor is here to help you feel the freedom and enjoy the beauty of this special holiday without the stress! For all your Passover needs, Chabad is the address.

Picture your Seder table, resplendent with your Passover finest and all the traditional foods. The Seder plate sits proudly in the center, with wine and matzah at the ready. Everything you need to make that image a reality is easily available, setting you up for success. Boxes of shmurah matzah, the artisanal handmade matzah customarily used for the Seder night, are conveniently available for purchase at Chabad, along with all the food items needed for your Seder plate. The friendly staff at Chabad will also be happy to guide you in your kosher for Passover food shopping and cooking. Many food products are available at local supermarkets with a Kosher for Passover certification.

If cooking and hosting are not up your alley, you can participate in a magnificent Seder experience. This year Chabad is hosting a community Seder on the first night of Passover, taking place in the Ann Arbor Senior Center. Open to families, adults and children, this interactive Seder will be a uniquely enjoyable experience. Gone are the days of long, monotonous Haggadah readings and endless Passover Seders. The Chabad Community Seder will bring the fun and enjoyment into the Haggadah, with singing, stories, and lots of crowd participation from the adults and children.

This immersive Seder will be a delight for all the senses and feature delicious traditional Passover foods. Gefilte fish, chicken soup, and succulent brisket will all be on the menu, for a delectable dinner to remember. Celebrate the Seder with vibrancy, enjoyment, and ease, together with the community. Participation is $54 per adult and $25 per child and will take place on Wednesday evening, April 5, at 6:30 p.m.

Passover is the celebration of the Jewish nation's freedom from oppression in Egypt. Miraculously redeemed with divine wonders, the fledgling Jewish people embarked on a journey of strength, growth, and renewal after the immense suffering they endured as slaves. We mark this momentous event in our history by tapping into our inner reserves of strength and redeeming ourselves from the bondage that holds us back from achieving true freedom in our lives. We hold strongly to the divine guidance accompanying us through our personal challenges, and find our footing on the path of our individual redemptions.

A central part of the Passover observance is ridding our homes from chametz, bread, and other leavened food items. While we wipe the shelves and sweep away the crumbs, we can do the same for the crumbs of negativity littering our lives, giving way to a fresh, uncluttered space in our hearts and minds.

Being that Jewish law prohibits owning any leavened food items or related objects for the duration of the holiday, it is important to sell the chametz in your home. This convenient step allows you to keep any chametz items in your kitchen cabinets without transgressing the Torah observance. Customarily, this transaction is done through a rabbi, and Chabad will take care of selling your chametz on your behalf. All you need to do is sign the document online or pick up a form at the Chabad House.

For all your Passover needs, Chabad is here for you, helping make this season of freedom joyful and meaningful. ■

Michigan Dems condemn rise of antisemitism

The Michigan Democratic Party and the Michigan Democratic Jewish Caucus join together today [March 6] to condemn the antisemitic threats against Attorney General Dana Nessel, Jewish members of the Michigan government, and the rise of antisemitic hate in Michigan.

Interim Chair of the Michigan Democratic Jewish Caucus Marla Linderman Richelew was clear: "Every day, Jewish Michiganders are faced with the growing threat of antisemitism. The threats directed at Attorney General Nessel and all Jewish elected officials are unacceptable and all too common. But it's not just our Jewish elected officials. Michigan Jews received notice that a far-right, neo-Nazi group called for last Saturday to be a Day of Hate toward Jews. Then, separately, we learned this week that the FBI arrested an individual plotting to kill Michigan Jewish state officials. There are places in Michigan where every week, people scream antisemitic hatred at us as we take our children to worship; preschoolers were recently subjected to racist threats at a synagogue; graffiti is found in public places and neighborhoods are being blanketed with antisemitic propaganda. And yet, in a time where there is an increased dedication to diversity, equity and inclusion, Jews are being excluded from DEI conversations and efforts. Jews are being minimized and marginalized."

Michigan Democratic Party Chair Lavora Barnes agreed, stating, "We stand together in condemning antisemitism, just as we condemn other types of racism, homophobia, and bigotry of any kind. The MDP is committed to ensuring that Jews are included in all of our efforts to foster diversity and inclusivity in our organization and Michigan."

"The Jewish community across Michigan has proudly stood on the side of civil rights and equality for all, and the Michigan Democratic Jewish Caucus calls on everyone throughout our state to join us in standing up to hate wherever we find it. We thank the Michigan Democratic Party for standing by our side in this important time and call on our public officials and community leaders throughout Michigan to condemn this rampant hate with words and action. And we call on them to ensure that Jews are included in all efforts to increase diversity, equity, and inclusivity in all aspects of our lives." ■

The Occupation and the anti-democratic legislation in Israel

By Rachel Tzvia Back, originally published in the Times of Israel on March 9

On what was to be his last birthday, I brought my father a book gift: the first ever English language translation of *Khirbet Khizeh*. This canonic 1949 Hebrew novella by S. Yizhar tells the story of the violent expulsion of Palestinians from the fictional village of Khizeh during the 1948 Israeli War of Independence/Palestinian Nakba (Catastrophe). In the first-person narrative of a young Israeli soldier horrified by what he

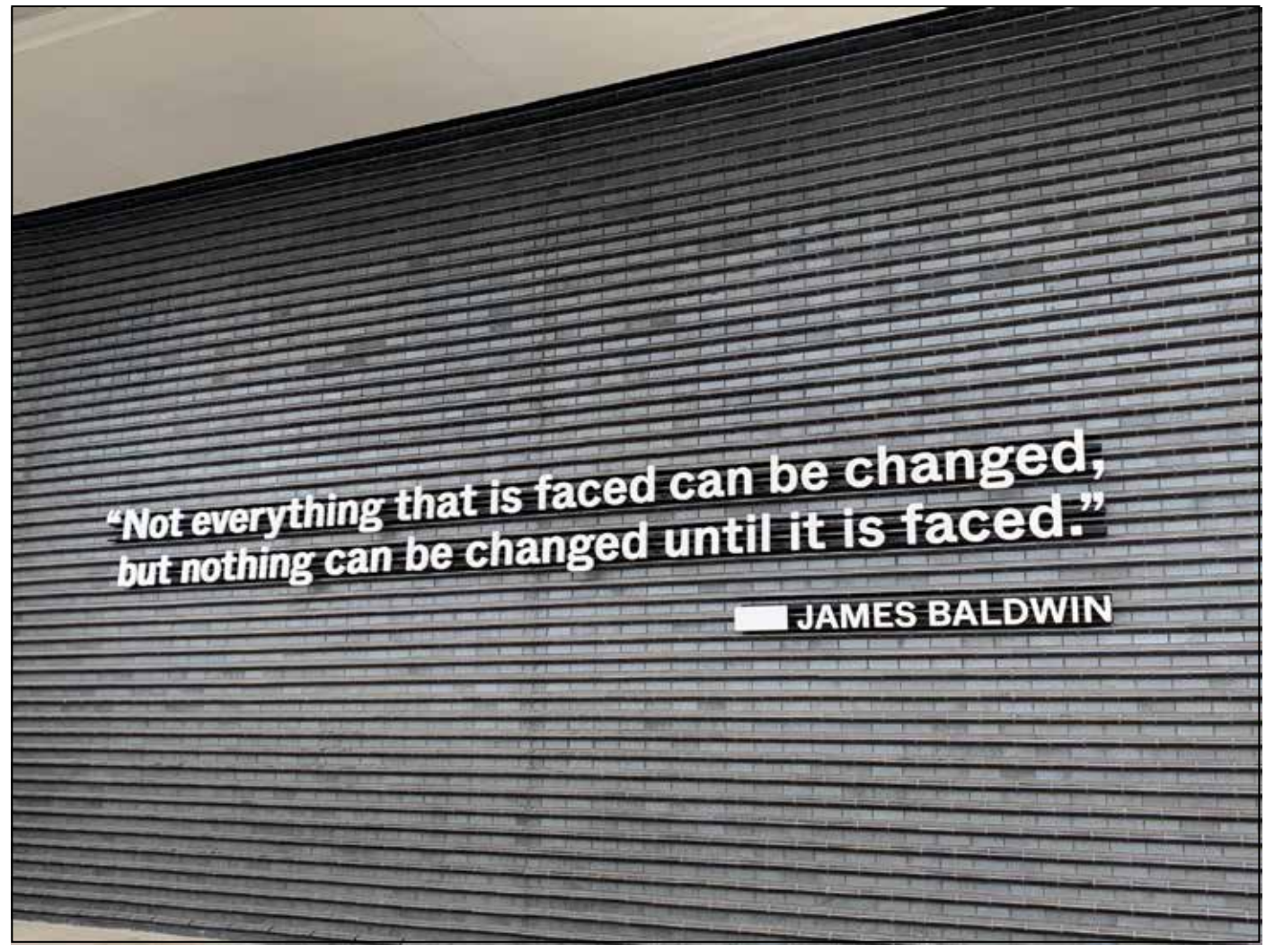
Rachel Tzvia Back

is witnessing and by what he is participating in, the vivid details describe what dispossession looks like. It is a suffering train of people old and young, frail and once strong, mothers with babies at their breasts and skinny toddlers crying at their sides, all stumbling into exile; it is the individual stripped bare of all he knows and all he owned, afraid and shamed, forced at gunpoint to walk off into the unknown.

My father was already sick with cancer at this point, but into the third year of his cancer battle, it seemed as though my fiercely life-loving father could keep the disease at bay indefinitely. I brought the gift, with my birthday wishes, to the hospital where he was recovering from another bout of pneumonia. Some days later, as I sat beside him again in his hospital room, he told me he thought the book was beautiful, but he had stopped reading it midway through and wouldn't continue. "I can't bear to read how it will end," he explained, "I don't want to see how it ends the way I know it will end."

I've carried that moment with me all these years. I always understood my father's words quite literally — he couldn't bear to read the descriptions of Khizeh's deracination, the novella's bitter end foreshadowed from its very beginning. But last week, watching the night news with its terrible images of religious Jewish settlers rampaging through the West Bank Palestinian town of Hawara, burning houses and cars, terrorizing the inhabitants — and then pausing mid-violence to recite together the evening prayer of maariv — my understanding of my father's words suddenly shifted. Perhaps this was the end my father knew and didn't know, intuited and didn't dare give shape to: a vengeful pogrom performed by Jewish Israeli civilians, religious men with long sidelocks and large kippot, on the unarmed and the innocent. Perhaps this was the end embedded in the first moment we refused, and then for decades continued to refuse, the basic humanity of the Palestinian people: a minister in the Israeli government unashamedly expressing support for the rampagers, stating that Hawara should be erased entirely.

War is its own terrain, and the representational village of Khizeh of 1948 is not the real town of Hawara of 2023. Israel's war for



Exterior of Greenwood Rising museum in Tulsa, Oklahoma

existence of 1948 is long over; Israel is a sovereign and powerful nation, and also a necessary place of refuge for Jews. But what this country has become is a terrible deformity of what it meant to be, what many worked tirelessly (my father too) for it to become. The arrogance, self-righteousness, sense of superiority and entitlement that have been part of our national and religious indoctrination have led to this moment, to this deformity, to this end.

Which brings me to the 55-year Israeli occupation of the West Bank, and the current revolution being enacted by the right wing and religious parties of the horrible Israeli government currently in power. No one is talking about the occupation, though it is, I believe, the occupation that has led us here. Israeli governments have sanctioned and promoted anti-democratic actions and laws for all the years of the occupation; the Israeli people have tolerated, justified, and often ignored the anti-democratic reality in our midst. One cannot be an occupying force for five decades and not lose the right to call oneself a democracy.

It is the occupation that gives us the obscenity of Minister of Interior Itamar Ben-Gvir and his blunt racism; it is the occupation that gives us the dangerous Minister of Finance Bezalel Smotrich and his flagrant hubris. Bolstered by these players and the inherently anti-democratic ideologies of the ultra-orthodox, Netanyahu and Yavin can move ahead with their complete destruction of the Israeli judicial system. They can, and are clearly striving to, eradicate the protections the judicial branch may offer minorities and any weaker and more vulnerable sectors of Israeli society; they can ensure that all power will be theirs to enact whatever fascist, rabidly nationalistic and anti-humanistic legislation they wish.

Hundreds of thousands of Israeli citizens are marching in the streets now, many of them demonstrating for the first time in their lives. The demonstrations grow from week to week and have spread throughout the country. The grassroots organization of tens of groups leading the protests is impressive — and yet I feel at a remove from it all. I join the demonstrations, but halfheartedly. After decades of participating in the protests of one peace group after another, I'm quietly disheartened by what is not being said by the speakers at these demonstrations.

My friends and colleagues say to me we can't afford to talk about the occupation now. Perhaps they are right, now and here where we are, teetering at the edge of the precipice. But in my heart of hearts, I think we can't afford not to talk about the occupation, especially now as the Israel of morality and equality that we imagined and that has been crumbling for decades seems at risk of fully disappearing from the world.

Last week I lit a candle on the 14th anniversary of my father's death. Proudly identifying himself as the seventh generation of his family in Palestine/Israel, he was a religious Jew, and a fervent humanist. He was also a lifelong Zionist and a true believer in the good Israel could do in the world. Watching the flame flicker, I felt something akin to relief that he isn't alive to see what the bitter end of Israel might look like.

Rachel Tzvia Back is a poet, translator, and professor of literature. She lives in the Galilee, where her great great great grandfather settled in the 1830s. ■

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New religious/political dynamics in Israel

By Beth Dwoskin

Most people think that the outcome of Israel's most recent election was determined by Israeli fear of Palestinian violence and the demographic increase in religious voters. No doubt these factors are real but there's another dynamic under the radar. In February, Emor, the Institute for Bold Jewish Thought, which is a project of Tru'ah, presented a talk by Yali Hashash. Professor Hashash, who is currently a University of Michigan Frankel Fellow, spoke about evangelical Christian political and philanthropic activity in Israel and how it attempts to shape not only Israeli politics, but also Jewish culture.

As Professor Hashash points out, Christians began sending missions to Israel even before the first Aliyah. Then as now, their goal is to convert Jews. The language has changed as time and place have changed — instead of talking about a Second Coming, American Christians refer to the Rapture. But the philosophy is the same: All Jews must live in Israel, there must be a battle between Jews and Moslems that will end in the return of Jesus, and Jews who don't convert will be damned. Professor Hashash referred to *Til Kingdom Come*, a movie that documents this entire phenomenon. The movie was set to air on PBS but was pulled because of significant editing errors. It is viewable on watchdocumentaries.com and is absolutely essential viewing for every Jew who cares about Israel.

Using the example of her hometown of Haifa, Professor Hashash says that

evangelicals are setting up missions all over Israel under the guise of "compassionate social work projects to the community." She feels that mixed cities like Haifa are chosen for missions by evangelicals so that they can instigate clashes between Arabs and Jews.

Professor Hashash is also concerned about the way that Meir Kahane's ideas have become mainstreamed, leading to the current coalition in the Knesset. One idea that ties in to Christian messianism is the Third Temple Movement. The idea of building a third temple on the site of the Dome of the Rock is now a serious plan for many religious Jews and is quite well-financed, with architectural drawings and preliminary proposals in place. One of the many pages describing it is on the World Religions and Spirituality Project page about the third temple. She is also concerned about the Kohelet Policy Forum, a group of mostly young, mostly Israeli lawyers and legal experts who have been drafting legislation for the new government.

But there is a silver lining to the dark cloud over Israel. Amid all the protests from secular and moderate Israelis there are a significant number of religious people who have formed a group called Smol Emuni — the faithful left. Though their numbers are small in comparison to religious supporters of the new government, they've been surprised and pleased to find so many allies among their fellow religious Jews, and they are welcomed at protests. Their presence speaks to the complexity and diversity of beliefs among Israelis, not only about religion but also regarding the occupation. The *Forward* recently published an article about Smol Emuni, "In synagogues and on the streets, Israel's new 'faithful left' is making itself felt."

As Professor Hashash and many others have emphasized, the best thing American Jews can do right now is to inform themselves about these critical, complex, and dangerous issues and to lend their support to Israelis in groups like Smol Emuni who are fighting hard to preserve the Jewish state as a functioning democracy. ■

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In synagogues and on the streets, Israel's new 'faithful left' is making itself felt

Deborah Danan, originally published for the JTA

Everyone who answers, 'Thank God' when asked, 'How are you,' raise your hand," Brit Yakobi asked the crowd of 700 people gathered in an Orthodox synagogue in Jerusalem.

The overwhelming majority of hands shot up.

"Everyone who is mortified with our current government, raise your hand," continued Yakobi, the director of religious freedom and gender at Shatil, an Israeli social justice organization founded by the New Israel Fund.

Once again, almost every hand went up.

The display took place at a January 25 conference billing itself as for Israel's "faithful left" — a demographic that many consider nonexistent, but which is seeking to assert itself in response to the country's new right-wing government.

Israel's politics leave little room for left-leaning Orthodox Jews. In the United States, the vast majority of Jews vote for Democrats, and even in Orthodox communities, where right-wing politics are ascendant, liberal candidates hold appeal for some. But in Israel, the official leadership of religious Jews of all stripes is firmly entrenched in the right — and their followers tend to vote as a bloc.

The hundreds of Orthodox Jews at the conference hope to change that dynamic and have already started doing so by showing up en masse — and to applause — at the anti-government protests that have swept the country since the beginning of the year. But while their list of goals is long, they are also taking time to appreciate the unusual experience of being together.

"Just being in a room and realizing I'm not the only one like me was amazing," attendee Shira Attias told the Jewish Telegraphic Agency. "The main takeaway for members of this niche and controversial group [is] to feel on their skin that they are not alone."

Nitsan Machlis, a student and activist, agreed. "I've never seen so many people in a room together with whom I felt like I can identify with both religiously and politically."

The conference took place inside the Heichal Shlomo synagogue, located adjacent to Jerusalem's Great Synagogue at the same intersection as Israel's prime minister's official residence — a symbolic spot at the heart of Israel's religious center.

"The fact that it was in Heichal Shlomo is quite significant because it's a very Orthodox place," said Ittay Flescher, educational director of an Israeli-Palestinian youth organization who attended the event. "It was chosen intentionally as an iconic Orthodox place, a place where Torah learning happens."

That's meaningful because members of the new government have disparaged critics of its policy moves as being anti-religious and opposed to Torah values.

According to haredi activist Pnina Pfeuffer, a member of the steering committee of Smol Emuni, which means faithful left in Hebrew, the conference was driven by the idea that left-wing values are an integral part of being Jewish.

"We're not left-wing despite being religious, it's part of how we practice our religious beliefs," said Pfeuffer, who serves as the CEO of New Haredim, an umbrella organization for Haredi education and women's rights groups.

Organizer Mikhael Manekin, a veteran anti-occupation activist and religious Zionist, referred to it as a "very frum" conference, using the Yiddish word for the religiously devoted. Speakers heavily referenced both Jewish texts and previous generations of rabbis, such as Rabbi Ovadia Yosef, who famously ruled it permissible under religious law to surrender land for peace, and the Lithuanian scion, Rabbi Elazar Shach, who likewise supported Jewish withdrawal from the Palestinian territories if it meant preserving Jewish life. (Rabbanit Adina Bar-Shalom, Yosef's iconoclastic oldest daughter, was among the conference speakers.)

"All of us understand there can't be activism without religious study," said Manekin, who runs the Alliance Fellowship, a network of Jewish and Arab political and civic leaders.

While Judaism is not a pacifist religion per se, there is a central theme in rabbinic literature of virtue ethics and an emphasis for caring for the weak on the one hand, he said, and a skepticism towards violence and power on the other. "Our role is to second-guess anything with power."

According to Manekin, the current brand of religious Zionism and ultra-Orthodoxy's "very recent" move to the right are emulating secular nationalist ethics a lot more than they are Jewish traditions.

"When somebody like [National Security Minister Itamar] Ben-Gvir says 'We're the landlords' and 'I run the show,' that for me is a very non-traditional Jewish way of looking at the world," he said.

"The immediacy with which we accept the current militantism of the religious right, when there are such clear rabbinic texts which don't allow for that kind of behavior, is insane," he said. "The idea that Jews can walk around with guns on Shabbat is much more of a reform than the idea that Jews should support peace."

The ambition around peace has set the faithful left apart from the wider anti-government protests, which have not focused on the Israeli-Palestinian conflict. A week after the conference, a Palestinian terror attack outside a Jerusalem synagogue that took the lives of seven residents after the Shabbat service put these beliefs to a test.

But Manekin said such events — another attack followed this week — would not change his worldview. "Our tradition is [that] the response to death is mourning and repenting. The political response shouldn't be based on revenge but on what we think is for the betterment of our people," he said after the Neve Yaakov attack.

Despite hesitations from his co-organizers, Manekin was adamant about labeling the conference "left," because, he said, among the fringes of the religious community is "a large group of people who are tired of this constant obfuscation of our opinions to appease the right who are never appeased anyway."

According to Flescher, the left in Israel is no longer relevant "because it can't speak the Jewish language." Religious people often feel like the left is "foreign, and alien and even Christian in some regard," he said.

One of the goals moving forward, Pfeuffer said, is to develop a religious left-wing language.

But as the conference demonstrated, even under the banner of the religious left lies a broad range of opinions. As Flescher put it: "The religious left is much more diverse than the secular left."

Attias, who wears a headscarf for religious reasons, described herself thus: "I'm very progressive and I live in the settlements."

Even though she is "very left economically," Attias said, she refuses to label herself as a leftist because she remains "extremely critical" of the left which she says is often "very removed from Palestinians and poverty" and the issues it purports to champion.

Rabbi Hanan Schlesinger, a coexistence activist who lives in the West Bank settlement of Alon Shvut, described his experience at the conference on Facebook. "I have rarely felt so at home and so comfortable in a sea of kippot in Israel," he wrote, alluding to the fact that in Israel, the style and presence of one's head covering is widely seen as indicative of his or her religious orientation and politics alike.

The conference did not shy away from raising hot-button topics that not everyone in the room saw eye to eye on. "Because we tried to include as much of a left-wing range of opinions as we could, everyone at some point felt a little bit uncomfortable," Pfeuffer said, noting that there was an LGBTQ circle and even references to "apartheid" by one speaker, Orthodox female rabbi Leah Shakdiel.

"If you're very comfortable then you're probably not learning something new," Pfeuffer said.

One thing that made the conference stand out from other left-wing gatherings was the sense of hope and optimism.

"The general mood from punditry on the liberal left is all doom and gloom," Manekin said.

The atmosphere at the conference, on the other hand, was "emotionally uplifting, energizing, and proactive," he said. "This feeling of 'we now have an assignment' is very indicative of religious communities in general. That feeling that once you congregate, you can actually do quite a lot."■

Tax fairness and the law

The Jewish Cultural Society's Second Friday Schmooze in April will feature "A Reluctant Professor's Take on Tax Fairness," a discussion of tax fairness in law and policy led by retired law professor Gwen Thayer Handelman. The Schmooze will be held on Friday, April 14, at 7:30 p.m. at the JCC.

Professor Handelman, who has a JD magna cum laude from the University of Michigan Law School, will give us a glimpse into her path from working as a community organizer in the 1970s to becoming a "reluctant professor" at Washington and Lee University and other law schools, chairing the ethics committees of both the Labor and Tax Sections of the American Bar Association (ABA), and advising the IRS and AFL-CIO on a wide variety of tax and employee benefits matters.

Handelman will relate how her concern about tax fairness was triggered by what she considers the ABA's "outrageous" guidance for lawyers advising clients on their tax return positions. This concern, in turn, led her to identify ways in which U.S. tax law incorporates bias against wage earners. She hopes to encourage JCS Schmooze participants to consider with her how most fairly to apportion the responsibility for taxes in the U.S. ■

A Night of Comedy and FUNdraising with the JCC!

By Ariella Monson, JCC Director of Development and Operations

Join the Jewish Community Center of Greater Ann Arbor for a Night of Comedy and FUNdraising with Mark Knope at the Ann Arbor Comedy Showcase on Thursday April 27. Proceeds from this event will help us invest in outdoor educational equipment for the children in our programs.

Mark Knope

Mark has been featured on Comcast's Comedy Spotlight on the Road, Comedy Central's Stand-Up, Stand-Up, Nightshift on Fox, America's Funniest People, and Comedy at Club54. You may have also seen him in ads for Marathon Oil, Weight Watchers, D.O.C., and LoanGiant.com. Mark Knope covers his material in a fun and energetic manner, peppering in sound effects, quirky facial expressions, and a few celebrity impressions along the way. He never stays on a particular subject too long, rapidly shifting gears from tattoos to golf to dating grandmothers. For over a quarter-century, Mark has been making people laugh — in clubs, at colleges, casinos — you name it! You wanna bet on a winner? Bet on Mark! With over 5,000 shows under his belt, say yes to Knope! Get your tickets now!

Tickets for the event are $36 plus a $6 processing fee and include two drink tickets (21 and up). Sponsorship opportunities start at $180 and can be found on our website at www.jccannarbor.org. All sponsorship levels include recognition on our website and priority seating. For ticket and sponsorship information, please visit our website or contact Ariella Monson, Director of Development and Operations at the JCC, at (734) 971-0990.

The JCC would like to extend a big thank you to our sponsors thus far: Joshua and Marla Chinsky, Kevin and Alisa Cox of MoonWinks Cafe, Anita Clos and Dennis Crowley, Butzel Long, the Kensington Hotel, Tarnow Doors, Robin and Brad Axelrod, Harriet Bakalar and Ed Tobes, Elaine and Barry Margolis, Eric and Lauren Metzendorf, Beth and Brett Wanamaker, Case Line Consulting, and GamerSaloon.

We hope to see you for a Night of Comedy and FUNdraising on April 27! ■

Two different rabbinic fellowship programs promote innovation

WJN

Although their names are confusingly similar, the Clergy Leadership Incubator (CLI) and Atra: Center for Rabbinic Innovation (Atra) are separate, growing programs. Both are interdenominational professional development resources for working rabbis. CLI, founded by Rabbi Sid Schwarz, the author of *Judaism and Justice: The Jewish Passion to Repair the World* (Jewish Lights, 2006) and *Jewish Megatrends: Charting the Course of the American Jewish Future* (Jewish Lights, 2013), is the older of the two and is primarily a fellowship program.

Atra, directed by Rabbi Shira Koch Epstein, is six years old. Epstein is a Reform rabbi, a faculty member at the Shalom Hartman Institute of North America and was previously the Executive Director of the 14th Street Y in Manhattan. Atra conducts research on rabbis and the Jewish community as well as other programs including the fellowship for working rabbis.

Rabbi Whinston accepts fellowship with the Clergy Leadership Incubator

Temple Beth Emeth is proud to announce that Rabbi Whinston has accepted a fellowship with the Clergy Leadership Incubator (CLI).

CLI is a two-year program to support and encourage rabbis serving congregations or other new models of spiritual community in the areas of innovative thinking, change management, and institutional transformation. The program focus of CLI is on visionary leadership and innovative practice. The acronym CLI reminds us that clergy are intended to be human vessels that create sacred communities in which Jews can find meaning and purpose (klei kadosh).

Key elements of the program include: Two-year syllabus with monthly readings; monthly participation in a Community of Practice of rabbinic peers; monthly consultation with a rabbinic mentor with significant experience and success in the field; three retreats of three nights each in different venues around the country; coaching and training from nationally prominent practitioners in field of leadership, organizational change, and synagogue transformation.

Rabbi Whinston will be part of a cohort of 24 rabbis from across the U.S. To read more about the program: https://www.cliforum.org/

Center for rabbinic innovation announces plans for growth and new name: "Atra"

"At Atra, we prepare rabbis to serve our people in every place they are, in every way that they need spiritual leaders," says Rabbi Shira Koch Epstein, Executive Director of Atra. "Over the last few years, we've seen the demand rise for rabbis who combine a deep knowledge of Torah with the ability to build Jewish communities centered on personal relationships. We need to develop a large cadre of rabbis who can harness this skill set to meet the needs of Jewish communities now and in the future."

As demand for spiritual leadership increases across the country, the newly rebranded Atra: Center for Rabbinic Innovation has an ambitious plan to help more rabbis engage people in meaningful, supportive ways through Jewish learning and other inspiring experiences. Research shows that people often prioritize personal relationships with rabbis who can understand and help them address needs and challenges in their lives.

Launched over six years ago as the Center for Rabbinic Innovation — a small, incubated program in the Office of Innovation — Atra trains and supports rabbinic leaders from all backgrounds to adapt their practice for the real world, to pursue career growth, and to drive their visionary leadership. Atra's new strategic plan, which calls for program expansion, establishing a field of rabbinic training, new research, and a stronger national network among rabbis, is supported by recent grants from Crown Family Philanthropies and the Jim Joseph Foundation. Those new grants, along with other donor contributions, total more than $2 million toward the $6 million strategic plan. The Jim Joseph Foundation also funded Atra to conduct the first study in a generation on the relationship of 18–44 year old American Jews with rabbis, which will be released in mid-March.

The new name, Atra, invokes the ancient Aramaic phrase "mara d'atra," with "atra" referring to the place or community a rabbi serves. While that once was limited to a synagogue or a beit midrash in a specific place, today's Jews and those who love them can be found living and expressing their Judaism in places that ancient rabbis never would have expected.

Atra supports rabbis and spiritual leaders across denominations and in environments ranging from long-standing synagogues and schools to more emergent communities and projects. It provides cohort-based learning and support for visionary, innovative rabbis with outstanding potential, and broader training for clergy who need tools to adapt their practice to contemporary needs. Based on research, Atra develops and implements continuing education to support rabbis. Taken together, and now on a much larger scale, these efforts will develop an increasing number of rabbinic leaders who can lead, teach, connect, and inspire the Jewish people.

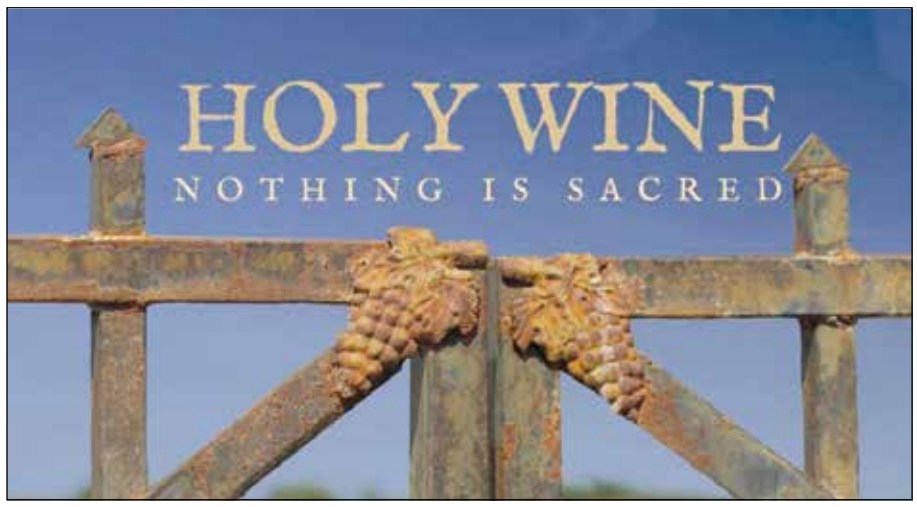
Over the next few months, Atra will release the report from their research study demonstrating the impact that rabbis have on young Jews' lives. The organization also will launch a new website at atrarabbis.org to grow its network and make its programs and resources more accessible.

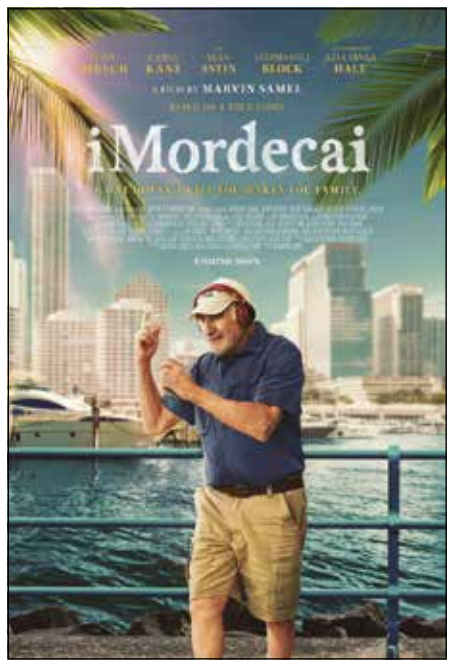
Adds Abigail Pogrebin, a strategic advisor to Atra: "Just as society evolves, a rabbi's expertise is never static but is constantly looking for enrichment — innovation, challenge, fresh collaboration. Rabbis are absolutely essential for the Jewish community of the future, central to its vitality and flourishing. Atra will ensure that rabbis are trained and supported to meet the ever-evolving realities of this moment and the changing needs of individual Jews and their families." ■

AA Jewish Film Festival returns May 7–28

By Judith Endelman, 2023 Ann Arbor Jewish Film Festival Committee Member

It's hard to hold a film festival when most of your potential audience is barely leaving their couch. That's been the challenge for the Ann Arbor Jewish Film Festival these past three years. From a canceled festival in 2020, to an all-virtual one in 2021, and a modest hybrid model in 2022, this year's festival will offer more opportunities for public engagement and community, while still providing virtual access to the films.





Not only has the pandemic had an impact on audience attendance, it also forced delays or cancellations of film productions. That left a surfeit of documentaries and a scarcity of narrative films. This was especially apparent in the 2022 film festival schedule which featured 11 documentaries, more than half of the film schedule.

This year is different. Attendance at movie theaters is slowly increasing and film production has resumed, allowing for a more varied and numerous selection of films for the film festival committee to review. This year's festival will have a broader variety of films. Of the 18 films we will be streaming, five are documentaries. We are also showing four comedies; last year we showed just two (nobody was laughing much) and two sets of shorts.

The planning for this year's festival has incorporated suggestions that came from respondents to last year's festival evaluation. Respondents suggested that the festival move from the summer months, that it be shorter, and that it show more films in person. We are making all of those changes. This year's festival will run for three weeks from May 7–28. We will screen six films, five at the State Theatre and one at the Michigan Union Ballroom where we will host the Sponsor dinner. The film that night, which will be open to all filmgoers, is the comedy *iMordecai*, starring Judd Hirsch and Carol Kane. A number of the in-person screenings will include a speaker, some surprises, and, in one case, a wine tasting to accompany the film *Holy Wine*.

There are many outstanding films this year. However, *Farewell, Mr. Haffmann*, our opening film on May 7, is not to be missed. Set mainly in a Jewish-owned jewelry store in German-occupied Paris in 1942, one reviewer described it as such a "powerful war drama, so intense that it will make you squirm." And that's just our first film. Other films will make you laugh, cry, or just be amazed.

The 2023 Ann Arbor Jewish Film Festival will take place from May 7 to May 28! Join us as we bring international films from a wide range of genres to the Ann Arbor community and beyond. We will once again be using Eventive, a platform for streaming films and ticketing that was used for last year's film festival. Information on sponsorships, virtual passes, and tickets will be available on jccannarbor.org very soon!

We can't wait to see you at the festival! ■

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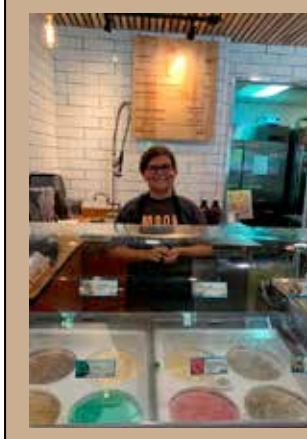

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Ecological disaster, grief, and hope: We need a new Jewish theology

Meg Bernstein in conversation with Mara Benjamin

Editor's introduction:

On February 13, Professor Mara Benjamin gave an invited lecture, "Becoming Earthbound: Jewish Thought in an Age of Climate Change," sponsored by the Eastern Michigan University Center for Jewish Studies. I worked with Robert Erlewine, director at EMU Jewish Studies, to arrange an interview with Benjamin while she was here. He asked Meg Bernstein, a religious studies student at EMU and the Ritual Assistant at Beth Israel Congregation, to do the interview.

Benjamin is the Irene Kaplan Leiwant Professor of Jewish Studies and the Chair of Jewish Studies at Mount Holyoke College in Massachusetts. She holds a PhD in religious studies and modern Jewish thought from Stanford University. Benjamin has published many scholarly essays on Jewish feminist topics and, more recently, Jewish eco-theology. She has published two books thus far: *Rosensweig's Bible* (2009) and *The Obligated Self* (2018).

In March of 2022, her essay, "There is No 'Away:' Ecological Fact as Jewish Theological Problem" (*Religions* 13) was published. In this essay, Benjamin argues that "ecological crisis reveals the inadequacy of extant approaches to Jewish theology, which either promote ethical monotheism and a stewardship model of relation to the nonhuman world or claim to promote divine immanence while nonetheless reinscribing human dominion." Benjamin concludes her essay, "At this moment in planetary history, reasons for despair abound. I nonetheless contend that grief, despair, and disorientation in the face of global catastrophe can serve productive ends. In the case of the potential incoherence of one's own tradition, acknowledging despair may help us begin to speak about our inseparability from the world, about the 'hereness' of all that is. Our quest to grasp a planetary reality may enable us to slowly make our way toward anthropologies, cosmologies, and theologies that do not ask us to close our eyes to the endings around and ahead of us. Then, we can at least reckon with the pain and the truth that there is no 'away.'"

The full essay is online at: https://www.mdpi.com/1562246.

Meg Bernstein: Since your article is quite heavy, and we'll talk a lot about that, let's start somewhere a little easier. Can you tell me a little about your Jewish background and your current Jewish life?

Mara Benjamin: I grew up in Seattle, Washington, going to a Conservative shul. I would say that I became somewhat more observant capital-C-Conservative after college. My wife grew up Modern Orthodox, so that kind of prompted me to become more observant, too, in terms of Shabbat practice and other things. During the pandemic we started a Traditional-Egalitarian daily minyan in our backyard. So, I have this orientation toward traditional language in liturgy and Jewish thought that I'm really attached to, and it really does not line up with the intellectual problems that I'm dealing with in my work. So, that's a work in progress for me.

Meg: So, tell me how you became a theologian? What did that journey look like for you — because I can't imagine 10-year-old Mara was like, "This is what I want to be when I grow up."

Mara: I've learned to accept that title because it has been used since my last book, but it's not what I set out to do. I had a lot of trouble with [being called a theologian], actually. I taught at a Lutheran college in the religion department for a while, and they're all about theology. So, I found myself making the case for talking about Jewish theology — a lot of Jews are very uncomfortable using that language. And I think I got more comfortable because I was among people who had this understanding that [theology] was a shorthand for cool cosmological questions or big ultimate questions. I would say "Oh, well, we have that too — we don't usually call it theology." But I guess that's what it is. So that's how it happened.

Meg: Did you ever consider going to rabbinical school?

Mara: Oh, I did. In fact, I was very much on the fence about that. And then I decided that I did not want to have to work on Shabbat.

Meg: I completely understand that! So, let's talk a little about the article you just published, "There is No 'Away:'" Ecological Fact as Jewish Theological Problem." What's the theological benefit or danger of viewing ourselves as firmly and sort of irrevocably enmeshed in nature and not, as suggested by a lot of other theologians, that transcendence sort of view of God and humans being separate and essentially above nature?

Mara: One of the things that I've been really challenged by, in a good way, is seeing that nature is actually a concept that kind of just appears. And the challenge is that it's not about becoming one with nature or being above nature; it's about the construct of nature itself being a product of the modern European or American way of viewing the world. Like, there's civilization here and there's nature out there, and nature doesn't have us in it — we're outside of it. Except there isn't this thing called nature that we're separate from. In his book *We Contain Multitudes*: *The Microbes Within Us and a Grander View of Life*, Ed Yong talks about the ecosystem of your mouth and the ecosystem of your skin which are totally different ecosystems. So, there are all these different worlds that are happening all the time that we are part of and that are part of us. We as humans aren't even this unified thing, so even that construct needs to be rethought. We aren't separate from it either.

Meg: At this point I would really like to ask if you have any theological advice for somebody who may be experiencing a heavy amount of existential dread after reading "There is no 'Away.'" It starts out very heavy with this idea that we're kind of doomed, that we've passed the environmental tipping point in a very real way.

Mara: I've been sitting with that idea for a while now, and so it doesn't make me cry every time I sit down to write. And I think that I've figured out over the last few years how to make space for a lot of grief around this topic. And I think there is a lot of grief that, if you love the world, you're going to feel — I think it's good to be able to feel that. Yet in the big picture, I don't see a place where we do that collectively. So, what I hope is that we can have a more realistic way of talking together about where we are and what to do about it and how we can manage the fear and the injustice. Julia Watts Belser has done a lot of helpful work in speaking about "is there hope?" And the real question is, hope for what or hope in what? That we're going to just reverse all this and wave a magic wand? That's not going to happen. But there are things that are hopeful. The ways in which people respond by caring for one another and for their communities in the face of our catastrophic situation shows that hopefulness.

Meg: So, you write in the article that "A truly immanentist theology is one in which the God manifest in Creation is the same God manifest in decomposition and in which both processes endlessly cycle into one another." You also bring up the fact that we are not interacting with other belief systems that seem to take this view as central. Do you think that a modern Jewish approach must take into account those other viewpoints? Do you think that we need to have these dialogues with other types of belief systems?

Mara: I do, yes, and I will say that for this project, that was kind of my in-road — reading more through anthropology and really understanding the challenges that come from different ways of organizing the world. That was the thing that just like exploded my mind in very productive ways and made me start to think about Jewish theology differently. Encountering a variety of different indigenous world constructions was really productive for me, but I think there are understandable and complex reasons why, historically, Jews have not wanted to do that.

Meg: You published a book recently called *The Obligated Self*, which is a Jewish feminist treatise on motherhood and obligation throughout the Torah. What are the connections, if any, you see between your environmental theological work and your feminist theological work?

Mara: Structurally, for me, it feels like there's something similar there. There are certainly plenty of substantive connections to Jewish theory, but I haven't really found specifically Jewish feminist eco-theology anywhere. But Christian eco-theology often is very clearly indebted to feminists. Early feminists sort of drew a connection between the oppression of women and the oppression of nonhuman animals. And the dualism that informs so much of western patriarchy is something that effects women, the body, the earth. All these things are implicated, so I would say these ideas are closely knit together. And so, a lot of feminist critique is very useful in thinking about ecology even though it's not always exactly the same thing.

Meg: Why do you think it seems that Jewish theologians implicitly and often explicitly reinforce human exceptionalism? What does that serve, especially in the context of the impending doom of the planet?

Mara: Probably privilege. Vulnerability prompts and necessitates different connections and modes of being. A part of the work includes the willingness to give up the illusion, if you ever had it, of being in control. If you have that illusion, then you are less able to make those connections to other people and to feel like your own thriving depends on the ability of others to thrive. Recognizing that we're all vulnerable, but some of us have been much more vulnerable, so far, than others, in terms of climate disaster, is crucial.

Meg: What purpose can theologizing still serve this "world on fire," as you called it, a world that's very clearly in need of much more than words in print or words from the pulpit?

Mara: I think that it's very tempting to feel like we don't have time for thinking and talking, but to me it seems critical that we think in different ways, that we talk to other people and create relationships in order to mitigate suffering. It's not, obviously, going to reverse the clock and bring back all the species. But its purpose is to mitigate suffering — like, there's either going to be tremendous suffering or tremendous minus a little bit. Theology and religion give us a way of talking about how we think about the world and how we ought to think about the world, and the ways in which we can do better and think differently. Doing these little actions here and there [recycling, solar power, etc.] can sometimes make you feel like you're doing absolutely nothing, and that can seem very paralyzing. I think having something that feeds a different aspect of your soul is super important and gives us a way forward. ■

Hazon is now Adamah

By Adamah Detroit staff

Hazon and Pearlstone are now Adamah, and we are so excited that we have made it to this moment. In late 2021, the Pearlstone and Hazon boards of directors approved the merger of our two organizations. Since that time, the staff and boards have been working to develop a new strategic framework and direction that clarifies and strengthens our transformational work in Jewish environmental education, climate action, and immersive retreats. It became clear over the course of the last 18 months that — while building on the 20-year history of both organizations — in some ways we were cultivating something entirely new to respond to the inflection point in American Jewish life in which we find ourselves. The name of our new entity is Adamah (and Adamah Detroit).

This word *adamah* is an infusion of the Hebrew words for person (*adam)* and earth (*adamah),* a powerful expression of the unity and spirit that motivates our work. At Adamah and Adamah Detroit, we cultivate vibrant Jewish life in deep connection with the earth. Every day, we inspire and empower people to feel that connection, activate Jewish identity, build inclusive community, and work toward a more sustainable future.

While our name and logo have changed, our local initiatives and programs and our commitment to enriching Jewish life in Southeast Michigan through environmental education and action are steadfast! Over the last year, our local team has been facilitating a parallel and aligned process of organizational development, reflecting on the opportunities for how to best meet this moment, deeply integrating environmental education, stewardship, and action into Jewish life in Southeast Michigan. Relationships and community connection underpin all our work, and we're excited to have a new name that highlights our focus on developing vibrant Jewish life in deep connection with the Earth.

Adamah Detroit lives out Adamah's global mission at a local scale: connecting people and planet in Southeast Michigan by enriching

Jewish communities with nature-connected environmental education, stewardship, and action. We inspire and empower Jewish youth, teens, families, leaders, and institutions through programs interweaving Jewish tradition and sustainability, building inclusive communities, and cultivating hope for a better future.

Our programs include lay-leadership capacity building and leadership development through the Seal of Sustainability and the Jewish Climate Leadership Coalition regional communities of practice, Jewish Outdoor Food and Farming Education for children and families, Jewish teen environmental leadership programming, and convening impactful community-wide events. Our Shomrei Adamah (Guardians of the Earth) initiative builds community and connection through rich dialogue about Judaism, Jewish identity, and the climate crisis. Additionally, our Nature Chuggim program aims to engage and inspire children and families through joyful Jewish environmental education, all developed to cultivate vibrant Jewish identity and community while inspiring a lifelong responsibility for the environment. Adamah Detroit provides unique and critical resources, coaching, support, partnership, and programming to over 40 local Jewish organizations working to integrate environmental values into Jewish life and cultivate the next generation of Jewish environmental leaders.

The Pearlstone Campus outside of Baltimore remains an agency of The Associated: Jewish Community Federation and will serve as Adamah's new headquarters. Alongside the Isabella Freedman Jewish Retreat Center, these represent Adamah's two core campuses and largest platforms for immersive experiences. In addition to these core campuses, Adamah is building Community Impact Hubs in major Jewish communities across North America. Detroit is the most impactful and longest established hub, and this year Adamah plans to launch hubs in both Southern California and New York City. Additional hubs will be established in the years to come, in partnership with local Jewish communal leadership.

"Adamah will take the immersive experiences pioneered by Hazon and Pearlstone over more than 20 years to another level. Our hundreds of thousands of program participants, staff, and philanthropic partners are part of a powerful and growing movement in Jewish life. As a leader in the Jewish environmental movement, Adamah is poised to grow our impact and ultimately create change that leads to a deeper appreciation of the wisdom of our tradition and respect for our environment," said Josh Fidler, Nominating Chair of the National Board and Founding Board Chair of Pearlstone.

Our team is grateful to be on this journey together and feels proud to continue the legacy of immersive environmental education and impactful climate action that our community has come to know and love. We look forward to continued partnership as Adamah Detroit. ■

Union Rec: Glampy fun in downtown AA

By Candace Bulkley and Trina Fuller

Candace and Trina became friends in the Temple Beth Emeth adult b'nai mitzvah class that graduated in 2022. They will be honing their palates, visiting, and writing about a variety of independent, locally owned Washtenaw County restaurants, catering to a variety of dietary preferences.

Union Rec is a new restaurant on the Ann Arbor scene. It is the most recent addition to the Union Joints group of Michigan restaurants which include the original Clarkston Union, Vinsetta Garage in Ferndale, and the Fenton Fire Hall. It is located on a parcel of land that in 1883 housed a furniture factory and in the 1940s was purchased by the Fingerle family for their lumber mill, until its closure in 2019 after 88 years in business. When you walk up to the restaurant, you can see the contrast of the old mill with the new neon signage and updated exterior — the old and new are present throughout the eclectic and electric atmosphere.

We visited on a busy Saturday night when a pre-hockey game crowd had filled the restaurant. We enjoyed drinks at the bar while waiting for our table. Our group was seated at an elevated banquette table big enough for six to eight diners. It was a fun place from which to observe the scene and the eight overhead televisions, making it a great place to watch the big game.

Our group wanted a relaxed pace experience, so we put in our appetizer order first and enjoyed our drinks, a well-crafted "Camp Marg" and a vodka & rosemary drink called "Jobbie Nooner."

The BBQ cauliflower bites were amazingly spicy — with the perfect amount of heat provided by the "Costa Rican" BBQ sauce. You wouldn't even know you were eating a vegetable! The unanimous highlight of our starters was the disco fries — a New Jersey version of Canada's national dish, poutine — french fries smothered with gravy and cheese curds. The fries were hand cut and perfectly cooked and no one topping overwhelmed the other. The serving was plenty for four. They were worth every extra calorie, and we would not hesitate to order them again.

The entree portions are generous enough to share. Our group ordered the chicken mole enchiladas, which were topped with pickled red onions, salsa verde, and Union Rec's slightly spicy version of mole sauce with a twist. We enjoyed the cheese-topped sweet potato burrito, especially the smoky borrachos frijoles (drunken beans) and crunchy pepitas that were a welcome contrast mixed in with the smooth sweet potato filling. We rounded our meal out with the tender beef brisket tacos — which gave us the opportunity to try their BBQ.

We couldn't resist sampling the Union Joints' signature macaroni and cheese and we were happy to find that it was offered as a side dish. We were disappointed as the first dish we received was lukewarm. When it was brought to the attention of our server, it was replaced promptly with a hot dish which had a nice crunchy cheese topping with a hint of nutmeg in the bechamel.

The youngest guest at our table tried one of the kid's meals with a chicken taco. It was served on a kitschy divided cafeteria tray with fresh apple slices, tortilla chips, a drink, and a tiny package of chiclets gum and was very reasonably priced at $7. Birthdays are celebrated with a free dessert with a sparkler on top, paraded through the restaurant to draw attention to the occasion.

This place was built for fun. The high ceilings of the large dining room allow sound to travel and offer clear sightlines to the many large screen TVs suspended from the ceiling. The camp decor and tent-themed booths offer unusual "glampy" seating spaces. There are many eclectic architectural details that will keep even the smallest diners busy — you can play a game of I spy to search for the corn cob end tables, crocheted granny squares, and interesting artwork and furniture before your meals arrive.

A rarity in a downtown Ann Arbor restaurant, Union Rec has a large parking lot, with the old Fingerle sheds covering the spots on one side. Reservations can be made on their web site for parties up to eight guests; larger parties need to call. They also have a private dining room that can be reserved for up to 25 guests and a cafe that opens at 7 a.m. for coffee and pastries. Online ordering is available for takeout, which can be picked up from high-tech contactless kiosks. It's clear that the owners of Union Rec have made a big investment in the community, and we look forward to seeing how the restaurant develops in the coming years.

Union Rec

https://www.unionrec.com/

545 S. Main St., Ann Arbor

734-636-9999 ■

Radicalizing the Hebrew letter

continued from page 1

particularly as connected to Germany and Israel. One body of work, (*How a Poem Begins*) (2015/16), focuses on influential poet Rahel Bluwstein.

The titular artwork points literally to Avadenka's attention to process, both her own and that of Bluwstein. This non-text-based print series uses razor-scraping on the surface of a printing plate to create impressions meant to represent the moment of inspiration alluded to by the title. The marks appear in relief as tight sets of roughly parallel lines, similar to musical staffs, rising in irregular ladders across the print trying to translate the movement of the poet's hand across paper. Like an argument heard through a motel wall, the specific content is stripped away, but the tone and the gesture remain discernible.

Lynne Avadenka, "How A Poem Begins (3)" (2014), monoprint and chine collé, 18 inches by 36 inches.

This is Avadenka's gift: capturing the endless and shifting combinations at the intersection of language as content, design, and physical impact of the mark on the page. Printmaking works in relief, so mark-making may be translated directly to the plate, creating an effect that can be gestural and impulsive as often as it can be planned and methodical.

Avandenka works fluidly along this continuum, sometimes translating ideas into wild gestures. "After Jabès" (2013), an intaglio monoprint with chine collé, pays tribute to the eponymous Jewish-Egyptian poet Edmond Jabès who was exiled from Egypt in 1948, via black marks that cloud across the top and bottom of the page like the murmurations of a flock of furious ravens.

Lynne Avadenka, "Invention VI" (ongoing series), letterpress print (all images courtesy the artist, unless noted other-

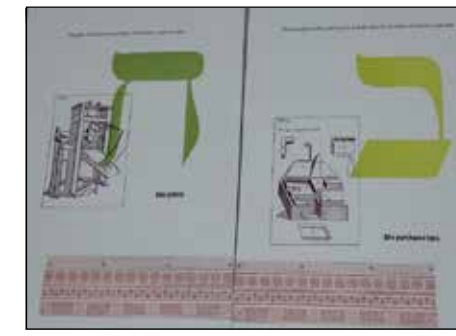
Sometimes her translations are more literal and painstaking, as with "A Season" (2010), wherein the poetry of the Old Testament's Book of Ecclesiastes is arranged with ovals employed as the typeface, executed by hand over a background of powdered graphite. Avadenka's work often incorporates elements of Jewish text, Hebrew lettering, and elements of the natural world, such as birch bark, or, in the case of (*How a Poem Begins*), an antique botanical specimen book that catalogs the vegetation of Bluwstein's natural environs in Israel.

There is a sense of a real conversation between Avadenka and Bluwstein, something easily understood by anyone who has felt a connection to a real or imagined person via the medium of literature. One gets the poignant and satisfying sense that in response to the inspiration provided by Bluwstein, Avadenka has placed this poet in the happiest context imaginable for a proponent of reading as a radical act: a library of materials assembled in her memory (and by extension, ours).

Avadenka's knack for finding solidarity amongst communities that reach back as far as the 15th-century rise of typesetting as a profession is evident in a work developed at the Rochester Institute of Technology, *A Doctrine of Handy-Works, or Another Story of Printing Told in Twelve Brief Pages* (2022).

"Printing with movable type transformed human civilization and profoundly influenced all aspects of Jewish life," wrote Avadenka, in the folio's introduction. "Jewish women were there from the very beginning. They worked in the print shops of the Renaissance and the Early Modern periods, alongside their husbands and fathers, as well as independently."

Avadenka lays out elements from a manual from the 1600s about typesetting, phrases from Proverbs, including the conceptual lodestone of the piece, "She works willingly with her hands," and her own composition which mirrors the aspects of the working woman praised in the Old Testament text. Imagery that accompanies the Hebrew and English phrases includes diagrams from "Mechanick Exercises on the Whole Art of Printing" (originally published in 1683–84) and decorative type blocks that imitate Italian Renaissance decorative elements.



Lynne Avadenka, A Doctrine of Handy-Works, or Another Story of Printing Told in Twelve Brief Pages (2022), interior spread (photo Sarah Rose Sharp/ Hyperallergic)

Like all of Avadenka's work, *Doctrine* does many things at once, working across languages, motifs, history, and graphic balance to create something timeless and personal, adding her voice to the canon that she seeks to amplify with each letter she sets. ■

What Is Your "Why"?

By Osnat Gafni-Pappas, LIFE & LEGACY®

Why would anyone want to make a donation that they can't even give during their lifetime? What's the point of that?

If you ask community member Ellen Abramson, she has a good answer ready.

"Each of the organizations I'm giving to has played a pivotal role in my life," says Ellen of the legacy gifts she has committed to leave for Beth Israel Congregation, the Jewish Community Center, Hebrew Day School, Chabad House, and Jewish Family Services.

Ellen's gifts are part of the Washtenaw County-wide LIFE & LEGACY initiative, a project of the national Harold Grinspoon Foundation. LIFE & LEGACY is now in its third year in the Ann Arbor area. Gifts are intended to be realized after a donor's lifetime, ensuring the financial sustainability of Jewish life in Washtenaw County for the next generation.

"I will always be grateful for the way the Beth Israel community rallied around me when my husband David passed away suddenly in 2017," Ellen shares. "Rabbi Dobrusin and Rebecca Kanner (in her role as liaison to the cemetery) arrived at my home shortly after David's passing to be with me and help me in those early hours. So many friends and community members from Beth Israel came to the funeral and shiva, surrounded me with love, and helped in so many ways in those initial days and months. I cannot even remember all the ways they helped. But I remember the love I was shown. That is what I want my LIFE & LEGACY gift to sustain — to make that loving community available to others, long into the future."

Including Ellen, 239 members of the local Jewish community have committed an estimated value of over $13.6 million to sustain Jewish life in greater Ann Arbor for the next generation. These commitments have been made to 11 different Jewish organizations in the area, including congregations and communal organizations. That is a remarkable achievement for our community to have accomplished in just over two years.

Ellen's "Why" isn't just about her individually.

Ellen Abramson with her daughters Sarah Rimler (left) and Mara Abramson (center)

She expresses that she and David wanted their daughters to have a strong Jewish identity and education. She feels that the JCC, Hebrew Day School, and Chabad House each played important roles in achieving that goal. "Sending our girls to the JCC Preschool was our first step into immersing our family in the Ann Arbor Jewish Community. It was a loving and wonderful experience being part of the preschool and family programs," reflects Ellen. "As we traveled through the years at the JCC Preschool, we learned about Hebrew Day School. We came to the conclusion that enrolling our children there would help provide them with the strong Jewish identities and education we desired for them. HDS did not disappoint." Ellen states that their younger daughter's passion is music and that she is a talented singer and songwriter. "Last year, she did a wonderful job as the High Holiday cantorial soloist for the reform temple in Flint, Michigan." Ellen believes that her daughter's strong background in Hebrew and Jewish liturgy, which she gained at HDS, gave her the foundation to be able to lead a congregation in prayer.

Ellen also shares that their involvement with Chabad has enriched the lives of everyone in their family. Their older daughter became Lubavitch through her engagement in Chabad. "She and her husband have worked as shluchim at a university-based Chabad House and a community-based Chabad center. They now run two businesses and have created a wonderful family and a joyful life, grounded in Jewish observance," she proudly claims.

There are many ways donors can ensure the organizations that they want to support receive their intended gifts. Ellen found that the easiest way for her was to include each organization as a percentage beneficiary of her IRA. Other options include, but are not limited to, making provisions in a will or trust, or as part of a life insurance policy.

Ellen knows that she's not alone — every donor who participates in LIFE & LEGACY has their own personal "Why." Collectively, these "Whys" and the gifts they produce have the potential to make a significant impact on the future of the Jewish community in the Ann Arbor area.

Of her gift to Jewish Family Services, Ellen explains that she has been impacted by the organization at every stage of her life. "I grew up in Cleveland, Ohio. My mother and I each benefited from the JFS employment services program, as well as their counseling services. When my mother was dying, JFS in Cleveland helped me find a practical nurse to help care for her."

"At some point, each of us will need the kind of support that is available from Jewish Family Services," Ellen says. "Our community is fortunate to have Jewish Family Services of Washtenaw County, and I am honored to serve as its President and Board Chair."

Upon reflection, Ellen concluded, "The Jewish organizations in Ann Arbor have provided me and my family with a rich Jewish life. I will forever be grateful."

For more information about LIFE & LEGACY, please contact Osnat Gafni-Pappas at the Jewish Federation of Greater Ann Arbor at osnat@jewishannarbor.org or 734-773-3538. You can also reach out directly to any of the following participating community organizations: Ann Arbor Orthodox Minyan, Beth Israel Congregation, Chabad House, Eastern Michigan University Center for Jewish Studies, Hebrew Day School of Ann Arbor, Jewish Community Center of Greater Ann Arbor, Jewish Cultural Society, Jewish Family Services of Washtenaw County, Temple Beth Emeth, and University of Michigan Hillel. ■

Save the Date for JFS Fundraising Events!

WALK A MILE IN MY SHOES

Sunday, September 10, 2023

Burns Park
Ann Arbor, MI

Join JFS on our annual fundraising walk in support of the diverse clients and community members that walk through our doors in need of help.

The Walk a Mile in My Shoes event directly supports JFS's Refugee Resettlement Programs.

Scan to view our 2022 event recap video!

Mosaic Celebration

Celebrating 30 Years of JFS!

Join us for an afternoon of food, culture and community while celebrating 30 years of serving Southeast Michigan.

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To learn more about these events, or to get involved as a sponsor, contact Gabby Markowitz at gabbym@jfsannarbor.org

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Save the Date
JEWISH FEDERATION OF GREATER ANN ARBOR
Annual Meeting
WEDNESDAY, MAY 31, 2023
at the JCC of Greater Ann Arbor
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JEWISH COMMUNITY FOUNDATION OF GREATER ANN ARBOR

This Passover, consider four more questions:

1 Do you value Greater Ann Arbor's Jewish organizations?

2 Do you support these organizations on an annual basis?

3 Do you want them to exist for future generations?

4 How will you assure Jewish tomorrows?

Find out more about LIFE & LEGACY® by contacting Osnat Gafni-Pappas at osnat@jewishannarbor.org

COMMUNITY PARTNER ORGANIZATIONS

JFS Jewish Family Services of Washtenaw County
HILLEL UNIVERSITY OF MICHIGAN
ANN ARBOR ORTHODOX MINYAN
JCS
Temple Beth Emeth
Chabad House
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YIVO digitizes Chaim Grade's archive, a Yiddish treasure finally available

Andrew Silow-Carroll, originally written for the JTA

Years ago, when I worked at the *Forward*, I had a cameo in a real-life Yiddish drama.

A cub reporter named Max Gross sat just outside my office, where he answered the phones. A frequent caller was Inna Grade, the widow of the Yiddish writer Chaim Grade and a fierce guardian of his literary legacy. Mrs. Grade would badger poor Max in dozens of phone calls, especially when a *Forward* story referred kindly to the Nobel laureate Isaac Bashevis Singer. Grade's widow described Singer as a "blasphemous buffoon" whose fame and reputation, she was convinced, came at the expense of her husband's.

Stefanie Halpern, director of the YIVO archives, and novelist Max Gross discuss a thick file containing news clippings relating to the late Yiddish novelist Chaim Grade at YIVO's Manhattan offices, Feb. 2, 2023. (New York Jewish Week)

As Max explains in his 2008 memoir *From Schlub to Stud*, Mrs. Grade "became a bit of a joke around the paper." And yet in Yiddish literary circles, her protectiveness of one of the 20th century's most important Yiddish writers was serious business: Because Inna Grade kept such a tight hold on her late husband's papers — Chaim Grade (pronounced "Grah-deh") died in 1982 — a generation of scholars was thwarted in taking his true measure.

Inna Grade died in 2010, leaving no signed will or survivors, and the contents of her cluttered Bronx apartment became the property of the borough's public administrator. In 2013, Chaim Grade's personal papers, 20,000-volume library, literary manuscripts, and publication rights were awarded to the YIVO Institute for Jewish Research and the National Library of Israel. They are now stored in YIVO headquarters on Manhattan's W. 16th Street.

In February, YIVO and the NLI announced the completion of the digitization of "The Papers of Chaim Grade and Inna Hecker Grade," making the entire archive publicly accessible online. When the folks at YIVO invited me to come and look at the Grade collection, I knew I had to invite Max, not just because of his connection to Inna Grade but because he has become a critically acclaimed novelist in his own right: His 2020 novel *The Lost Shtetl*, which imagines a Jewish village in Poland that has somehow escaped the Holocaust, is in many ways an homage to the Yiddish literary tradition.

We met on Thursday with the YIVO staff, who were tickled by the T-shirt Max was wearing, which had a picture of Chaim Grade and the phrase "Grade is my homeboy." (Max said his wife bought it for him, although neither could imagine the market for such a shirt.)

Chaim Grade's typewriter, preserved in the condition it was found when the Yiddish author died in 1982, contains what are apparently the last lines he ever

The Grade papers — manuscripts, photographs, correspondence, lectures, speeches, essays — are stored in folders in gray boxes, whose neatness belies the years of effort that went into putting them in order. Jonathan Brent, executive director and CEO of YIVO, described for us the Grades' apartment, which he visited shortly after Inna's death.

"It was like a combination of my grandmother's apartment and a writer's home," he said. "Everything was books, books to the ceiling. You open a drawer in the kitchen where you think there'll be knives and forks, there are books, there are manuscripts. You open the cabinet in the bathroom, there are more manuscripts and books and books. … But the thing I remember most is that at the top of a shelf there was that much dust." He held his fingers about two inches apart.

Inna Grade was Chaim Grade's second wife. The writer was born in Vilna (now in Lithuania) in 1910. He was able to flee east during the Nazi occupation, leaving behind his mother and his first wife under the assumption that the Germans would only target adult men. It was a tragic miscalculation, and their deaths would haunt Grade the rest of his life. Inna Hecker was born in Ukraine in 1925, and met Grade in Moscow during the war. Married in 1945, they immigrated to the United States in 1948.

Chaim Grade had already established a reputation as a poet, playwright, and prose stylist before the war; English translations of his novels *The Agunah* and *The Yeshiva* and serial publication of his novels in the Yiddish press brought him recognition in America for what the Yiddish scholar Ruth Wisse calls a "Dostoyevskian talent to animate in fiction the destroyed Talmudic civilization of Europe." Columbia University professor Jeremy Dauber, in a YIVO release, says that Grade was possessed "by the spirit of the yeshiva world he'd left behind; then possessed by the spirits and memories of those who'd been murdered by the Nazis."

Stefanie Halpern, director of the YIVO archives, showed us the physical evidence of that possession: Grade's notebooks, in which he wrote down ideas and inspiration in a careful Yiddish script; manuscripts for at least two unpublished dramatic works, *The Dead Can't Rise Up* and *Hurban* ("Destruction"); a photograph of Grade standing amidst the ruins of Vilna during his only visit after the war; pictures of the Bronx apartment taken when the couple was still alive, book-filled but still tidy.

Halpern also showed us the Yiddish typewriter recovered from the apartment, with what is believed to be the last page he worked on still rolled in its platen.

The archivists are also careful to give Inna her due. After arriving in America she studied literature and received a master's degree from Columbia, and often translated her husband's work. Thanks to her, hundreds of clippings of Grade's work and articles about him have survived.

Her correspondence reflects the lengths she went to protect her husband's legacy during and after his lifetime, including a bizarre and lengthy letter to the Vatican complaining about Singer. "She was a brilliant and creative person, devoted in a way only a widow can be," said Brent. "And perhaps devoted to a maddening extent."

If all that sounds like the stuff of Jewish fiction, it is: In 1969, Cynthia Ozick wrote a novella called *Envy: Or, Yiddish in America*, about Yiddish writers very much like Grade consumed with envy for a writer very much like Singer. "They hated him for the amazing thing that had happened to him — his fame — but this they never referred to," wrote Ozick. "Instead they discussed his style: his Yiddish was impure, his sentences lacked grace and sweep, his paragraph transitions were amateur, vile."

Halpern showed us a mailgram from Inna to the *Forward* that makes it clear that she and her husband read and hated the story. In it she describes Ozick as "no less grotesque than evil."

For all of the gothic Yiddish aspects of its retrieval, "this is probably the single most important literary acquisition in YIVO's postwar history," Brent said of the archive. He described publishing projects already underway with Schocken Books and other publishers that will draw on the material.

Max and I discussed what it felt like to see what had become "a bit of a joke" around the *Forward* office placed at the center of an epic exercise in literary preservation. Max was struck by the way Inna's personality came through in the papers. "This was her," he said. "Her obsession, her struggle, all these things. It was definitely remarkable to see that."

I recalled overhearing his conversations with Inna, and how her behavior could seem funny and exasperating, but also admirable and more than a little sad — in that her devotion to her husband's reputation may also have prevented scholars from doing the work that would have made him better known.

"Exactly, but that's one of the reasons why you get into Yiddish literature, because all of these things are true at the same time," said Max. "Those kinds of scores, rivalries, feuds within Yiddish literature is what is so great about it. It is great to see that somebody really cared and that literature was taken so seriously. And the pettiness was something you couldn't quite divest from the rest of it."

The views and opinions expressed in this article are those of the author and do not necessarily reflect the views of *JTA* or its parent company, 70 Faces Media. ■

Chaim Grade and his wife Inna Hecker Grade, shown in the United States in 1978. The two met in Moscow in 1945. (YIVO Institute for Jewish Research)

Flexible Haggadah grows with family

Author-illustrator Carol Levin writes how feedback from Jewish educators inspired her to infuse Hebrew text into the pages of Haggadah Regatta, a playful seder for families with little kids.

This Passover will be my fifth seder in Ann Arbor. I relocated to be close to my grandkids but soon discovered a resilient proactive community. The March storms spurred neighbors to help neighbors clear downed trees, provide shelter, and share

charging generators. So, what's that got to do with flexible Haggadahs and Passover? The prophet Elijah! Jews welcome the prophet into our homes for Seder to help fix our planet and make the world better. It will only happen if we all pitch in.

At my house, I'll raise a glass to the educators who spoke up and helped make *Haggadah Regatta* better. Thanks to Terri Ginsburg, Shlomit Cohen, and an Oakland County Educational Director, there is a downloadable "Read-It-In-Hebrew Worksheet" tie-in to the Haggadah on my website. Some Jewish educators objected to the Haggadah's transliteration. "I love the storytelling," one said, "but we teach Hebrew here." She invited me back to her school once the "Hebrew Edition" is printed. Her words stung, but then the pandemic happened, my Passover gigs with the little goat I named TooZooZEEM" at school libraries vanished, and other book projects filled the creative space, until …

Hanukkah with my 1st and 3rd grade grandkids suddenly so grown up. Their Beit Sefer class at the Ann Arbor Reconstructionist Congregation had clearly made a difference. I vowed to extend the energy of the story's "matzah raft" for a few more years for at least one Seder night. Adding Hebrew seemed the way to have my matzah (raft) and eat it, too.

The *Haggadah Regatta* tradition would grow along with kids. Along with more Hebrew, more questions, more stimulating discussion, more surprises, and more adults stomping on the matzah raft. Dayenu!

Schuler Books at Westgate has *Haggadah Regatta*.

For additional information about *Haggadah Regatta* visit www.CarolLevin.us. . ■

You and your family are invited to

The Jewish Cultural Society's Community 2nd Seder

Thursday, April 6, 2023
6:00 pm at the JCC*

For details, visit www.jewishculturalsociety.org

Registration is required:
www.jewishculturalsociety.org

Donations are appreciated, but not required.

***Includes ritual foods only, not dinner.**

The Jewish Cultural Society is the Ann Arbor area's secular humanistic Jewish community.

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Anna's Promise, new book by local author

by D.G. Schulman

Slipping between early twentieth century Poland and modern American life, *Anna's Promise* weaves together the story of one Jewish family across three generations. The novel follows the journey of Anna, Dovid's daughter, a young woman who endures the hardships and persecution of WWI Poland to keep a promise made to her father. In 1975, through her relationship with her grandson, Anna discovers the strength of her own convictions as the family battles gangsters, the law, and faces the ultimate test of love and loyalty.

Anna's Promise offers an engrossing look at Jewish life in 1915 Poland, where survival depended upon escaping religious persecution, violence, and poverty. One of the central themes of the book is assimilation. By 1975, Anna's family enjoyed social and economic integration in America, able to host lavish bar mitzvah celebrations at the most elegant and popular venues. Yet, Anna looked back and wished she'd made some different choices.

Anna's Promise, by local Ann Arbor author D.G. Schulman, is available locally at Schuler Books and for preorder at Amazon, BarnesandNoble.com, and booksellers nationally and worldwide. Publication: May 1 2023.

Excerpt from Anna's Promise, Chapter Twenty — The Wager

Siedlce, Poland

Dovid emerged from the shadows of the portal and bolted for the stockade door. The lock held it tight. Adrenaline surged through him, and he thought only of his daughter Sora and prayed that he was not too late. He gripped the lock in his muscular hands and twisted it until it bent, released, and dropped to the dirt. He slammed his shoulder into the door, and it flung open. Sora was curled in a fetal position on the crate, sobbing and shaking. He wrapped her in the brown wool coat and scooped her into his arms as though she were still five years old. Concealed in the shadows, he stole through the streets, carrying his daughter home.

Chana and Esther were picking up broken dishes when Dovid returned with Sora. "Thank God you're back!" His wife kissed Sora's tear-streaked face and swept back her disheveled hair. "Are you hurt?"

"Not hurt, Mama." Sora suddenly let go and vehemently sobbed. Tears streamed down her face. "I feel filthy from him touching me." Her lips trembled, and she wiped her mouth with the sleeve of her coat. "If not for that officer … he wouldn't have stopped." She shivered uncontrollably. "Tatty, why do they hate us so?"

"Sorale, that is a long story for another time. Esther, take the children to your sister's at once." Dovid pushed their coats toward them. "Stay out of sight and move quickly."

"Not without you!" Esther wiggled the sleeping children into sweaters and coats.

"Don't argue!" Dovid's jaw was set firm. He kissed each sleepy child's head and forced them into the street.

He knew Aleksandrov would be back for Sora when she was not where he left her. His appetite was whet and not satisfied. Dovid pushed down his fury, drew a deep breath, and paced as he planned a scheme to confound the commandant. While the plan was thin, it was all he had. He dropped into his seat at the head of the table, waiting for the Cossacks to return.

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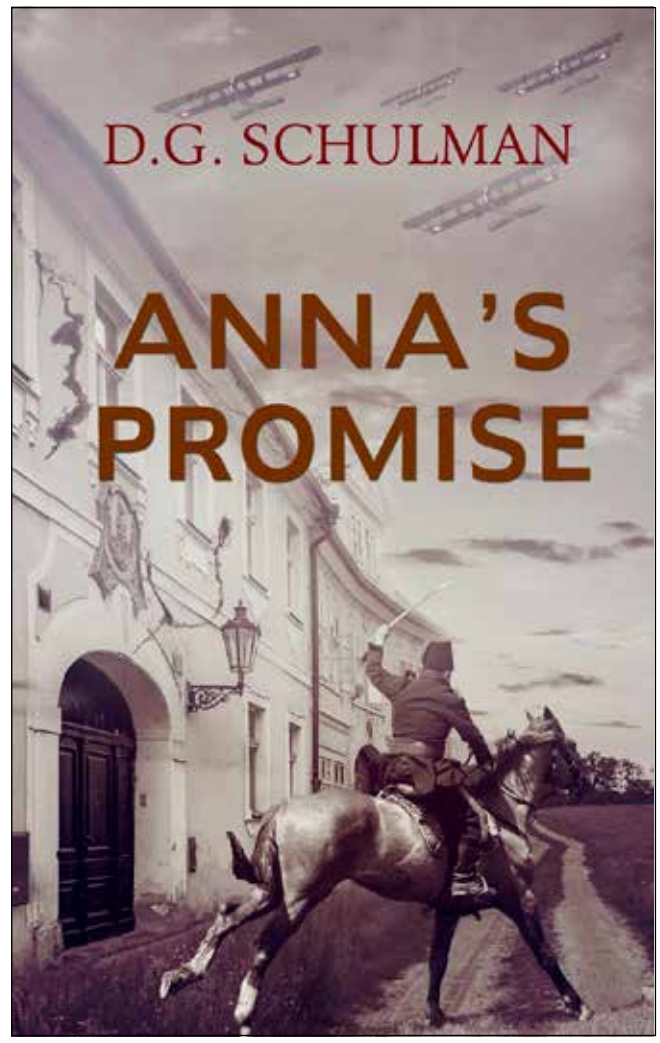
The cock crowing alerted Dovid to the first light. The dragoons hurled open the door and lined up on either side of the entry at attention as



Aleksandrov stomped forward like a feral beast.

"Where's my daughter?" Dovid jumped to his feet and confronted Aleksandrov, filling the silence before Aleksandrov could speak. "What have you done to her?" Dovid willed his heart not to pound and his palms not to sweat while concealing that he knew his daughter was safe. The broken glass on the warped plank floor cracked beneath his boots.

Aleksandrov looked confused. His icy eyes darted around the apartment. "Where is your family?" he shouted in Russian. He flung open the bedroom doors and scanned every crevice. The Cossacks flew in all directions, overturning furniture and emptying closets and cupboards.

"I want my daughter back," Dovid repeated, pretending he was not the one who rescued her.

"Are you a gambling man?" Aleksandrov smiled.

"I'll make you a wager." Dovid sized up Aleksandrov. "We arm wrestle, and if I win, you back off, and I get my daughter back." He stood resolute as though unaware that he was outnumbered and outgunned.

"And if I win, what do I get?" Aleksandrov's nostrils flared, and he smiled with amusement.

"My other daughter." Dovid stood eyeball to eyeball with Aleksandrov. Neither backed down.

The dragoon gathered around the table, and broken glass screeched beneath their boots. Aleksandrov removed his saber and his tunic. Hairy as a bear, he stepped close to the table with his right foot forward and placed his elbow on the table.

Dovid removed his wool coat and rolled up the sleeves of his white shirt. While physical strength mattered, he knew this was as much about positioning as strength. He placed his elbow on the table, tightened his core muscles, and opposed Aleksandrov. The two men gripped each other's hand. The goal was to pin the other's arm onto the surface of the table, the winner's arm over the loser's.

Mikola slammed his palm on the table, and the wrestling began. In an instant, merriment filled the room, and the Cossacks began their howls of encouragement and support for their commandant. Aleksandrov tried to rotate his hand over his opponent, and Dovid rotated his shoulder and body in the direction he wanted Aleksandrov's arm to go. Aleksandrov twisted his wrist toward his chest and applied pressure. Dovid recognized the classic top roll and countered with a pulling motion and moved Aleksandrov's hand toward him, applying force with his back and shoulders. Both men grimaced, and Aleksandrov grunted.

Dovid visualized Sora and Chana frozen in time as children playing in the park and laughing with gaiety and innocence. A surge of strength rose up in him. As Aleksandrov pushed in one direction, Dovid pulled in the other. Slowly, Aleksandrov's arm inched closer to the table's surface. Dovid curled his thumb underneath to secure a tighter grip and continued to pull, drawing strength from his back and shoulders, until Aleksandrov was pinned to the table.

Aleksandrov's nostrils flared, and then his expression quickly changed to joviality, and he slapped his opponent on the back.

"Where's my daughter?" Dovid demanded, concealing that he had knowledge of her whereabouts.

"I let her go when I was finished with her," Aleksandrov sneered, acting like he was in control. "If she comes home, she's yours." He wiped the sweat from his chest and buttoned his tunic. Then he secured his belt with the saber. With a single motion of his hand, his soldiers sprang to attention and marched behind him into the street.

Dovid slammed the door, threw his head back, and raised his arms above his shoulders in a punching motion. But within a moment, wariness and disbelief consumed him. Why did he think Aleksandrov would honor any deal? He grabbed his coat and rushed out the back, taking a circuitous route to reunite with his family. ■

AA Orthodox Minyan in April

For information about all events, please visit annarborminyan.org/announcements or contact rabbayael@annarborminyan.org

Kabbalat Shabbat and Shabbat Maariv Service
Every Friday evening, beginning 20-30 minutes before sunset. Michigan Hillel.

Shabbat Morning Service
Every Saturday morning, 9:30 a.m. Michigan Hillel.

Parsha Party with Morah Milka
Children's programming for "walkers and talkers." Every Saturday morning, 10:30 a.m. Michigan Hillel.

Shabbat Mincha Service
Every Saturday afternoon, approximately 30 minutes before sunset. Michigan Hillel.

Daily Minyan
Shacharit services are held jointly with Chabad Monday-Friday at 7:30 a.m. and Sunday at 8:45 a.m. Weekday Shacharit is at Hillel on Tuesday, Wednesday and Thursday, and at Chabad on Sunday, Monday and Friday. Mincha and Maariv are normally held Sunday-Friday at Hillel, at times that vary throughout the year.

Parsha Lunch and Learn
April 19 at 12:30 p.m. to explore themes of the weekly Torah portion in the Book of Exodus. On Zoom.

Women's Rosh Chodesh Group
April 22 at 4 p.m. for Shabbat afternoon tea, text study and shmoozing ■

Pardes Hannah events in April

Please check the Pardes Hannah website (https://pardeshannah.org/) for the latest information, including location of in-person events, registration links for Zoom, and other details on these or any of our services, rituals, circles, or teachings, or call Renee Robbins at 734-904-5459.

Shabbat Morning Services
Saturday, April 1, 10 a.m.–12 p.m.

Study Session on the Shema
Saturday, April 15, 3–5 p.m.

Rosh Chodesh Online Minyan
Friday, April 21, 9–10:15 a.m.

Rosh Chodesh Iyyar Circle
Monday, April 24, 7–8:30 p.m. ■

Zeitouna film showing, continued from page 1

guidelines for the Zeitounas' interaction. These guidelines encourage people to share personal experiences and to listen deeply to others, with the focus on understanding rather than judgment. And the third is the deep commitment of the members. In addition to committing to a significant amount of time, energy, and patience, the Zeitounas commit to open-minded interaction, to reconsidering long-held ideas, and to maintaining the belief that people can refuse to be enemies, regardless of their differences.

Since 2002 the group has continued to meet and evolve. The Zeitounas have participated in many teach-ins, demonstrations, and conferences about peace and Israel/Palestine. Members have shared their experiences and answered questions in high school classrooms, universities, libraries, and at communities of faith. When a Zeitouna member is unable to continue with the group, a new member has been added to take her place. Twenty years after the group's founding, half of the original members remain, and the group continues to thrive. Of those who are no longer officially part of the group, most maintain their connection.

In 2015, the Zeitounas were invited to present at Ann Arbor's Beth Israel Congregation. Seventy people attended this presentation, which included a kosher meal prepared by the Zeitounas and was followed by conversation at each table facilitated by one of the Zeitounas. Since then, a smaller group has met regularly, on a monthly basis, to continue that conversation. The AARC hopes that by offering this film, that conversation will expand even further and what the Zeitounas have started will continue to flourish. Claudia Piper, an AARC member who is part of the committee organizing the showing of the film, says, "We need this message more than anything now. As open minded as we think we are, it is still so easy to make people into 'the other.'" She hopes this film will inspire people to have "difficult dialogue across divides" — not only about Palestine/Israel, but about any one of the many painful divisions in our society.

Filmmaker Laurie White explains, "When you have the opportunity to get to know people deeply, you see their humanity" and experience "the joy that comes from not being afraid of people that you have been taught to be afraid of." She adds, "It seems so simple, but we really are one human family." The *Refusing to Be Enemies* website tells us that, "The film does not attempt to answer questions of right and wrong, or how to break the deadlock of the Palestine/Israel relationship. Instead, it offers living proof of how the journey of personal transformation may pave the way to sociopolitical transformation and peace."

If you would like more information about the Zeitouna sisters, go to the website https://refusingtobeenemies.org/wordpress. The AARC invites you to the Ann Arbor showing of the film "Refusing to Be Enemies: The Zeitouna Story". It will be held Sunday, April, 23 from 2 to 4 p.m. at the Ann Arbor JCC and on Zoom. Light snacks will be provided. Attendance is free and open to the public. Please sign up for the event whether you are planning to attend in person or online at this website: https://aarecon.org/refusing-to-be-enemies-film-event-and-panel/. If you have any questions, contact Gillian Jackson, Events and Communications Coordinator for the AARC, at aarcgillian@gmail.com.■

The Meal of Moshiach

Rabbi Aharon Goldstein, Chabad of Ann Arbor

Many have the custom to have a special meal on the last day of Passover (Thursday April 13),

as the holiday comes to a close. This meal is known as "Seudat Moshiach" (the Meal of Moshiach). The meal was established by the Baal Shem Tov around 350 years ago.

Why a special meal connected with moshiach specifically on Passover? The significance of Passover is not only about the exodus from Egypt, but also about the future redemption. The theme of the future redemption is established at the outset of the holiday, at the Seder, and continues throughout the festival.

We finish retelling of Jewish history during the maggid section of the Seder with a blessing for the future redemption. The cup of Elijah is connected to the future redemption as Elijah the Prophet is meant to herald moshiach's coming. We finish the Seder with "Next year in Jerusalem," again referring to the coming of moshiach.

As the days of the holiday progress the light of the moshiach gets stronger and stronger. When we have a Shabbat Chol Hamoed, we read the Haftora about the Valley of the Dry Bones which is about the future resurrection of the dead. On the seventh day of (Shvii Shel) Pesach we read Shirat David, the Song of King David the ancestor of moshiach.

Acharon Shel Pesach, the last day of Pesach, the Haftora is all about moshiach. There is a special spiritual light that shines, getting more and more intense as the day progresses. It is therefore apropos that we do yizkor at that time. For there is a strong sense of closeness to those we wish to see again and whom we will see with the final redemption and the resurrection of the dead.

It is for this reason that there is a special meal called Seudat Moshiach. We eat matza and drink wine. We sing songs and speak words of inspiration. Our great sages tell us that during the month of Nissan our ancestors were redeemed from Egypt and during the month of Nissan we will be redeemed in the future. Hashem made the month of Nissan a time of redemption. May we merit moshiach's coming now. ■

Beth Israel events in April

Everyone is welcome to join Beth Israel for services, classes and events. Services are being held in person and virtually. Below is a list of the links to participate virtually in services at Beth Israel. Beth Israel is now live streaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links are also available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Pesach Sing-along
Saturday, April 1, 12 p.m.
Join us after services to learn or practice the Seder tunes in a singalong.

Passover Seder Kids' Experience at the JCC
Sunday, April 2, 11 a.m.
Beth Israel, Ann Arbor JCC, and Hebrew Day School invite all Ann Arbor families to the "Seder Experience" for kids. Kids and adults will build cities for Pharaoh, demand their freedom, experience the plagues, pack for the first Seder, and cross the red sea.

Passover Morning Services
Thursday, April 6, 9:30 a.m.
Friday, April 7, 9:30 a.m.
Wednesday, April 12, 9:30 a.m.
Thursday, April 13, 9:30 a.m.

Community Wide Recovery Seder
Saturday, April 8, 4 p.m.
This unique Passover celebration will utilize a Haggadah with resonances of the 12 Step programs that was specially created for this event. It is geared toward anyone who is in recovery for addiction, family members, supporters, and even those who may be interested or curious about how the celebration of our festival of freedom is marked in this special way. The Seder will take place at Chapel Hill Condominiums Clubhouse. A Lior Project event co-sponsored by Temple Beth Emeth, Beth Israel Congregation, and Jewish Family Services of Washtenaw County. Register at www.templebethemeth.org

Ruth Messinger at Shabbat Services
Saturday, April 15, 11 a.m. (approx.)
Beth Israel welcomes Ruth Messinger, Global Ambassador of American Jewish World Service (AJWS), to deliver remarks during the morning service.

Tot Shabbat
Saturday, April 8 and 22, 10:30 a.m.
Tot Shabbat continues as spring approaches. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids age 1 through 1st grade and their parents, but all are welcome to join.

Shabbat Schmooze
Saturday, April 8 and 22, 10:30 a.m.
We invite our older elementary students (2nd–5th grade) to join us for some ice breakers, challah and juice, traditional Shabbat prayers, weekly Torah portion activities, and time with friends both old and new.

Talmud Study with Rabbi Dobrusin (via Zoom)
Mondays at 4 p.m.
All are invited to join our Talmud study class. We will read the text in Hebrew or Aramaic with an accompanying English translation and all discussions will be in English so no familiarity with Hebrew is required. All are welcome to join the class at any time. The Zoom link can be found on the Beth Israel webpage (www.bethisrael-aa.org).

BIRS Parent Coffee
Sunday, April 16, 10 a.m.
Get together with fellow parents to visit, drink coffee, and enjoy some good conversation.

Home Shabbat: From the Rabbi's Table to Yours
Friday, April 28, 6 p.m.
Join Rav Nadav and his family for Kabbalat Shabbat service over Zoom (only) from their Shabbat table to yours on the last Friday of each month. Join at 5:40 p.m. for some pre-Shabbat visiting.

Theology Book Club — Online
Wednesdays at 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at (248) 514-7276 for more information.

In Person and Online Services

Evening Minyan — virtual only
Sunday at 5 p.m.
Mondays–Thursdays at 7:30 p.m.

Friday Evening Services — in person and virtual
Kabbalat Shabbat Service at 6 p.m.

Shabbat Morning Services — in person and virtual
Saturdays at 9:30 a.m. ■

HAPPY Passover

FROM YOUR JFS FAMILY

Jewish Family Services of Washtenaw County is celebrating its 30th Anniversary this year! Scan the QR code below to follow along as we share stories and memories leading up to our annual Mosaic Celebration, taking place on Sunday, November 12, 2023.

JFS 1993 30 2023 Happy Anniversary

Jewish Family Services
of Washtenaw County

To learn more about the services JFS provides, or how to get involved, please visit www.jfsannarbor.org.

JFS' new partnership fosters new connections for older adults

Mira Sussman, Resource Development Manager JFS of Washtenaw County

While many aspects of daily life have returned to "normal" in the aftermath of the COVID-19 pandemic and resulting shutdowns, for many people, and especially for seniors, the isolation, loneliness, and changes to quality of life remain.

Jewish Family Services of Washtenaw County (JFSWC) seeks to address these challenges via partnering with a company called Uniper. Uniper offers an easy way for older adults to expand their social lives and participate more fully in community life. Through Uniper, older adults can connect with family members and friends, explore new interests, participate in seminars and language-specific programs in Russian or Spanish, and even utilize virtual health screenings for the first time. These online experiences are accessible through a single device that can connect to TVs, or via an app on computers, tablets, and phones — and it does not require any technological skill or experience from users.

Programming includes everything from yoga and meditation to nutrition, Zumba, and trivia. There are peer discussion groups, museum tours, professionally led lectures and workshops, and virtual get-togethers. Programs are offered both live and on-demand, and new offerings are offered each month. Users can also schedule live video chats with health professionals, caseworkers, or family.

"We hope to be exploring the Uniper system in-person at WISE at the J over the course of the next few months, and see what this technology has to offer," says Cole Nelson, JFS' Community and Digital Engagement Coordinator, who also oversees the WISE at the JCC program for seniors.

Uniper was founded in Israel in 2015, when its founders recognized their own parents' isolation and wanted to help. When one of the company's founders moved to the United States, Uniper expanded into the U.S. and began partnering with Jewish networks, Veterans administrations, area agencies on aging, and other entities that serve older adults.

Thanks to a generous grant from the national Network of Jewish Human Service Agencies, JFSWC is able to provide this service for free for the first year to 30 users. Normally this would cost $150 for device and installation, and $30/month for programming.

Interested individuals in Washtenaw County ages 65 and older, or their caregivers, are invited to contact Cole Nelson at cnelson@jfsannarbor.org to register for this service. ■

The critical work of caring for caregivers

By Sarah Schneider Hong, Chief Program Officer at JFS

"I like to say that there are only four kinds of people in the world. Those who have been caregivers. Those who are currently caregivers. Those who will be caregivers, and those who will need caregivers."— Rosalyn Carter

As the population of older adults grows, so does the need for caregivers. Professional (paid) caregivers and "family" caregivers (someone providing care to a family member or friend) are in high demand. Notably, not only is the cost of professional caregiving out of reach for many, but agencies also face issues hiring and retaining qualified caregiving staff. It is estimated that approximately 25% of adults have provided unpaid care for a friend or family in the past 30 days. Data consistently suggests these duties rest unevenly with women. Unsurprisingly, caregiving is hard work and is often accompanied by various forms of caregiver strain — physical and/or emotional. It is not uncommon for caregivers to develop or exacerbate their own health problems while acting as a caregiver since they may neglect their own self-care and medical visits. Put simply, there is only so much water in the well.

JFS CARES (Caregiver Assessment Respite Education and Support) offers a variety of supports for caregivers caring for Washtenaw County residents aged 60-plus. The program offers resources to help caregivers navigate challenges, recharge, reconnect, and regroup. Participating caregivers need not live in Washtenaw County, so long as their care recipient does. CARES exists to empower and support caregivers who may feel overwhelmed, overworked, and isolated.

CARES provides compassionate support, education, and respite to promote good health and well-being considering the following caregiver variables: physical and emotional health; physical stamina; financial security; and perceived personal freedom.

Recognizing that no two caregivers are exactly the same, CARES offers a suite of programs. CARES' services always begin with a brief assessment to get to know a caregiver's needs, strengths, and challenges. Educational programs are offered to learn about topics ranging from healthcare benefits to dementia. Two popular monthly virtual caregiver support groups — one for all caregivers and another specifically for spouses/life partners — are facilitated by an experienced licensed clinical social worker. Case management and assistance with community resources, low-cost transportation, and food access is provided as needed. Caregiver Consultations is a specialty counseling program available to caregivers and other supporting family members.

Respite is defined as "a short period of rest or relief from something difficult or unpleasant." Offering a caregiver respite when it's most needed can be the difference preventing that caregiver from burning out, foregoing important medical care, or missing meaningful life experiences. CARES offers caregivers respite in many innovative ways, including volunteer-powered Friendly Visitors and Comfort Calls and also by facilitating professional respite care for those with higher-need care recipients. For someone who would otherwise struggle to afford professional respite, CARES (in partnership with HomeWatch Caregivers) offers up to 50 hours of no-cost respite during a 90-day period. Services include, but are not limited to, assistance with bathing, dressing, meal preparation, and companion care. This type of respite may enable a life-changing opportunity such as a needed surgery or, as with one recent caregiver, the ability to travel out of town overnight to attend her only granddaughter's wedding.

If you or someone you know might benefit from caregiver support, please reach out. Your concerns can be small or large and you might just have a few questions. For more information about CARES, please call CARES Project Manager and WISE Aging Social Worker, Roberta Hirshon, MA, LMSW at 734-769-0209 ext. 374 or email robertah@jfsannarbor.org. You can also visit www.jfsannarbor.org. ■

JFS volunteers give their all for the community

By Rachel Egelhof, JFS Director of Volunteer Services, Quality and Compliance

Everybody can be great. Because anybody can serve. You don't have to have a college degree to serve. You don't have to make your subject and your verb agree to serve. You don't have to know the second theory of thermodynamics in physics to serve. You only need a heart full of grace. A soul generated by love." — Martin Luther King, Jr.

Volunteers are an essential part of the community, especially at Jewish Family Services of Washtenaw County. JFS serves over 18,000 individuals each year, providing critical social services like meal and food pantry delivery, refugee resettlement, economic empowerment, aging and caregiver services, counseling, transportation, and much more. JFS volunteers can regularly be found packing groceries in the food pantry, setting up a home for a newly arrived refugee family, making weekly phone calls to older adults, or assisting in an English as a Second Language (ESL) course. Without a hard-working and dedicated group of volunteers, the JFS mission of creating solutions, promoting dignity, and inspiring humanity would be impossible to achieve.

During the past year, many people have returned to in-person work and travel as COVID-19 rates continued to fall. This transition has understandably impacted the availability of many JFS volunteers for service. However, the demand for JFS' critical safety net services like food assistance, case management, counseling, and employment services has continued to increase steadily. With the support of over 800 dedicated volunteers, JFS has provided 360,000 pounds of food and delivered almost 41,000 meals to food-insecure community members since April 2020. In the last year, 368 families were assisted by volunteers and moved into new homes in Washtenaw County, and 13,000 minutes of volunteer-facilitated "Comfort Calls" were made to socially isolated older adults. These critical services rely on the commitment of volunteers who give their time and hearts to our clients.

Exciting things are happening in the world of JFS Volunteer Services! Vanina Gilmore was recently hired as the new Volunteer Services Manager. In her role, Vanina will focus on streamlining volunteer processes, engaging regularly with volunteers and the community, and creating interesting new opportunities for service. At JFS, work is almost complete on the new Shalom Kitchen, an innovative on-site commercial kitchen which will enable preparation of medically tailored meals and snacks for older adults, enhanced food pantry operations to accommodate increased demand, and eventually, function as an incubator kitchen and training site for entrepreneurs and others seeking to enter a career in food services.

With so much to celebrate, JFS is thrilled to recognize JFS volunteers for their dedication and commitment to service, at the first in-person Volunteer Appreciation Brunch since 2019. JFS volunteers will gather on April 14 for delicious food and company, enjoying a chance to connect with one another and JFS staff, and hear updates about the many programs and services their hard work supports.

At JFS, we are incredibly thankful for the 800 volunteers who have chosen to donate their time, energy, and passion to fulfilling the JFS mission and providing service to Washtenaw County!

If you are interested in volunteering at JFS, please email vgilmore@jfsannarbor.org, or visit our website at https://jfsannarbor.org/volunteer/. ■

TBE events in April

Events and services are both in-person and/or virtual. Please see www.templebethemeth.org for full details, locations information, and links.

Tot Shabbat Service & Dinner

Fridays at 5:45 p.m.
Join Cantor Hayut and Rabbi Whinston to celebrate Shabbat with fun activities, stories, songs, and age-appropriate learning for children ages 0–5.

Shabbat Service
Fridays at 7:30 p.m.

Saturday Shabbat service
Saturdays at 10 a.m.

Weekday morning blessings
Daily at 9:15 a.m.
Join Rabbi Whinston each weekday morning for a short service of song, poetry, and meditation.

Daily afternoon blessings
Mondays through Thursdays at 3 p.m.
Join Cantor Hayut each afternoon for an intimate short service.

Adult B'nai Mitzvah
Mondays at 5:45 p.m. and Tuesdays at 6:30 p.m.
Contact Cantor Hayut at cantorhayut@templebethemeth.org for details and with questions.

Women's Torah Study
Mondays at 7:30 p.m.
Join Cantor Hayut in an in-depth study and lively discussion of the week's Torah portion. This year, the group will focus on exploring passages that have informed rituals of modern Jewish life.

Twenty-five-minute mindfulness with Jewish spiritual director Linda Greene
Tuesdays at 8:30 a.m.
Zoom room opens at 8:15 a.m. for optional check-in. Blessing and intention setting 8:30–8:35 a.m. Meditate 8:35–9 a.m. Start your day centered and connected.

Talmud Tuesdays with Rabbi Alter
Tuesdays at 11 a.m. or 8 p.m.
Both meetings discuss the same material. Join Rabbi Alter to discover the Talmud, the formative collection of stories and discussions that defined the post-Temple Judaism that continues today! Together, explore the foundations of our contemporary Jewish ethics, beliefs, and practices, as well as some tremendous tales about our ancient rabbis! Join anytime! All materials are provided*. (*It is recommended that you read *If All the Seas Were Ink* by Ilana Kurshan, but it's not required or expected.)

Cantor's (Jewish) Book Club with Cantor Hayut
Thursdays at 11 a.m.
Join Cantor Hayut to read and discuss books of Jewish interest a few chapters at a time. This year, the book group will be reading primarily, although not exclusively, works by Israeli authors. For more information or questions, please contact Cantor Hayut.

Back Door Food Pantry
Thursdays, 4– 7 p.m.

Meditation with Claire Weiner
Thursdays at 5 p.m.
Join Claire Weiner for a 40-minute meditation session.

Lunch & Learn with Rabbi Whinston
Fridays at 12 p.m.
Bring your lunch and learn with Rabbi Whinston during this informal and social gathering. We explore different ideas throughout the year with participants guiding our subjects.

Shabbat morning Torah study
Saturdays at 8:50 a.m.
Join us for this weekly discussion of the Torah portion.

Community-Wide Recovery Seder
Saturday, April 8, 4 p.m.
This unique Passover celebration will utilize a Haggadah with resonances of 12 Step programs that was specially created for this event. It is geared toward anyone who is in recovery for addiction, family members, supporters, and even those who may be interested or curious about how the celebration of our festival of freedom is marked in this special way. Ritual foods and mains will be provided. Appetizers, sides, and desserts will be potluck style. Kosher for Passover-style. Accommodations for those who observe strict Kosher dietary restrictions upon request. Register at www.templebethemeth.org

Spiritual Book Club with Cantor Emerita Annie Rose
Tuesday, April 11, 7:30 p.m. and Thursday, April 13, 12 p.m.

Elementary Shabbat Service & Dinner
Friday, April 14, 5:45 p.m.
Join Cantor Hayut to celebrate Shabbat with fun activities, stories, songs, and age-appropriate learning for children ages 5–10. Registration requested.

The Irene Butter Fund Launch Event
Saturday, April 15, 4 p.m.
The Fight for Human Rights: Past, Present and Future featuring keynote speaker Ruth Messinger. Generations After of Ann Arbor Temple Beth Emeth cordially invites you to the launch event for The Irene Butter Fund for Holocaust and Human Rights Education. "Never a bystander" is the driving philosophy of Irene Butter's life. The same can be said of Ruth Messinger, one of the most dynamic and important speakers on human rights in America today. A Q&A discussion will follow her presentation. Details and registration at www.templebethemeth.org.

Bereavement Group
Tuesday, April 18, 4 p.m.
The group will have opportunities to share openly about their process of grieving and will also have topic-based readings to spark discussion.

Community Yom HaShoah Holocaust Remembrance Day Service
Tuesday, April 18, 7 p.m.
It took a decade of increasing dehumanization before the first killings began. In our annual service we remember and grieve our lost families, and culture. Through memory we come to see how the horror of the death camps and the mass killings was no accident. It begins with the banality of lies, the insidious hierarchy of otherness, and gradual dehumanization. Memory may be the most powerful tool we have to rebuild our world. Through story, poetry, song, and prayer we return humanity to our loved ones, ourselves, and our community. Together we repair the world.
The service will be followed with a kiddush and an opportunity to mingle and discuss, provided by the TBE Generations After Group.

Reducing Your Carbon Footprint: Local Transportation Systems
Wednesday, April 19, 7:30 p.m.
Part of a series of free Zoom workshops. Details and registration at www.climateherostories.com.
Speakers:
Laura Carter Robinson, Psy.D., HumanityandPlanet.com: "Anxiety and Other Reactions: Feeling Our Way Through the Climate Crisis";
Leah Wiste, Michigan Interfaith Power & Light: "The Role and Limits of Individual Action";
Workshop host: Marcy Plunkett, Temple Beth Emeth

Aging Solo
Thursday, April 20, 4 p.m.
Join us for discussion, support, and snacks at the Jewish Community Center.

LGBTQ Shabbat Potluck
Friday, April 21, 6 p.m.
Join us for a Shabbat dinner and candle lighting with members of the local queer community! Bring a dish to share with others, make new friends, and let us know what you'd like to see in future queer programming! Temple Beth Emeth is launching a new queer affinity group, and we'd like to invite others to join! We're starting things off with our first LGBTQ Shabbat Potluck, an opportunity to expand our community and to share what you'd like to experience moving forward. Join us for a candle lighting and meal with the local community in our Adult Lounge and help us craft a group that meets all our needs. In order to make sure we can feed everyone, please respond to this survey (https://bit.ly/tbelgbtq) or email Ariane Smith at brariane@umich.edu with the dish you're planning to bring.

Elana Arian Free Community Concert
Saturday, April 22, 7:30 p.m.
A composer, multi-instrumentalist, prayer leader, and recording artist, Elana inspires communities across the country with her soulful songwriting and spirit. She has performed at Carnegie Hall, Lincoln Center, Tanglewood, and perhaps most memorably, five separate appearances at the (Obama) White House. Register for in person seating and for the Zoom link at www.templebethemeth.org

Women's Rosh Chodesh Circle
Sunday, April 23, 4 p.m. ■

AA Reconstructionist Congregation April events

For more information about services or events or to receive Zoom links, please email: aarcgillian@gmail.com.
Ann Arbor Reconstructionist Congregation website: aarecon.org

Second Saturday Morning Shabbat Service
April 8, 10:30 a.m.–12 p.m. at the JCC.
This is a hybrid Shabbat Service led by members of the congregation. Everyone is welcome! Zoom link will be sent out the week before the event.

***Refusing to be Enemies: The Zeitouna Story*, directed by Laurie White. A film presented by the AARC Film Club**
Sunday, April 23, 2–4 p.m. at the JCC, in person and on Zoom.
In the summer of 2002, a unique sisterhood of six Arab and six Jewish women embarked on a life-changing journey to permanently join them across the divide of their ancestral communities. They call themselves Zeitouna. Following the showing, some of the women featured in the film will talk about their experiences and answer questions about the evolution of their conversation over the past 20 years. The film's producer/director, Laurie White, will join in the conversation and talk about the follow-up film that she and the Zeitounas are currently making.
To register, go to https://aarecon.org/blog/ and scroll down to "Refusing to be Enemies." This event is free and everyone is welcome!

Fourth Friday Kabbalat Shabbat
April 28, 6:30 p.m. in person at the JCC and on Zoom.
This is a hybrid service led by members of the congregation. Everyone is welcome!

AARC Book Group
April 30, in person and on Zoom, 12–2 p.m.
We will be reading *Stories for the Sake of Argument* by Abi Dauber Sterne.
Please email Greg Saltzman for more information: gsaltzman@albion.edu. ■

TBE hosts artist-in-residence Elana Arian

By Rebecca Hankin

Temple Beth Emeth is pleased to welcome composer, multi-instrumentalist, and prayer leader Elana Arian as artist-in-residence April 21–22. Elana will share her talents by joining Rabbi Whinston and Cantor Hayut during Friday evening Shabbat services on April 21 and engaging in her original songs with an evening performance on Saturday, April 22.

As one of the leading voices in contemporary Jewish music, Elana's music is part of Jewish life across the globe. Her compositions are sung in spiritual communities, summer camps, and synagogues from Louisville to London, from Chicago to the Czech Republic, and everywhere in between. Elana just released her fourth album of original music, *The Other Side of Fear*, and her compositions have been published in countless Transcontinental Music collections. Elana serves proudly on the faculty of Hava Nashira (Oconomowoc, Wisconsin), the Wexner Heritage Foundation (Aspen, Colorado), Shirei Chagiga (London, England), and as an instructor at the Hebrew Union College in New York, where she teaches in the Debbie Friedman School of Sacred Music. Elana has performed at Carnegie Hall, Lincoln Center, Tanglewood, and perhaps most memorably, five separate appearances at the Obama White House.

Raised on equal parts Mozart, Mingus, and Mitchell, Elana studied conducting and violin, jazz guitar, and songwriting at Yale. She has appeared on NPR's *Soundcheck*, as well as on PBS' *Finding Your Roots*. A sought-after studio musician, Elana maintains a busy recording schedule, working with such varied artists as Peter Yarrow, the Dirty Projectors, and Catie Curtis. She held the guitar chair on both the smash revival of *Sweet Charity* starring Tony award-winner Sutton Foster and on Kristin Chenoweth's acclaimed *For the Girls*, and has worked on multiple instruments in the pit orchestra of Broadway shows. She lives in New York with her wife, Julia, and their two daughters, Maya and Acadia.

The April 22 performance will be held at Temple Beth Emeth at 7:30 p.m., followed by a gala reception. Registration for the concert and reception is requested. Please check out the Elana Arian Event page on the TBE website: https://www.templebethemeth.org/event/elana-arian-community-concert.html. A Zoom link for the performance is available through the registration link. Elana Arian's artist-in-residence weekend is generously funded by the Music and Spirituality Endowment in Honor of Cantor Emerita Annie Rose and the Year of Torah Fund, allowing this event to be offered to the public at no charge, although donations to defray costs are gratefully accepted. This is an outstanding opportunity to hear why Elana Arian has such an esteemed place in contemporary Jewish music. ■

Calendar

April 2023

Always check websites or call for updates before planning to attend anything listed here and for prayer services. .

Saturday 1 *Tzav/Shabat haGadol*

Havdallah 8:43 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Shabbat Morning Service: Pardes Hannah. 10 a.m.

Pesach Sing-along: BIC. Learn or practice the Seder tunes in a sing-along, after services. 12 p.m.

Parsha Party with Morah Milka: AAOM. Children's programming for "walkers and talkers." Every Saturday morning. Michigan Hillel. 10:30 a.m.

Sunday 2

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Passover Seder Kids' Experience at the JCC: BIC, JCC, HDS. All welcome to the "Seder Experience" for kids. Kids and adults will build cities for Pharaoh, demand their freedom, experience the plagues, pack for the first seder, and cross the red sea. 11 a.m.

Monday 3

Talmud Study with Rabbi Dobrusin (via Zoom): BIC. All are invited to join our Talmud study class. We will read the text in Hebrew or Aramaic with an accompanying English translation and all discussions will be in English so no familiarity with Hebrew is required. 4 p.m.

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 5:45 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 4

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 6:30 p.m.

Wednesday 5

Erev Passover, First seder, candlelighting 7:47 p.m.

Yiddish tish: (Virtual) (Yiddish Conversation & Reading Group): Zoom. About 45 minutes each of conversation and reading. Free and open to all those interested in Yiddish language, literature, and culture, no matter what level of proficiency. For more information, to get the link, and to make certain that we are meeting on a specific day, please email Elliot H. Gertel at egertel@umich.edu at least one day before scheduled meeting day every Wednesday (except major Jewish holidays). 2 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 4–6 p.m.

Community Seder: Chabad. 8:30 p.m.

Thursday 6, *Passover day 1*

Second seder, Count 1 of Omer

Passover Morning Service: BIC. 9:30 a.m.

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Community Seder: Chabad. 8:30 p.m.

Friday 7*, Passover day 2*

Candle Lighting 7:49 p.m.

Passover Morning Service: BIC. 9:30 a.m.

Lunch & Learn with Rabbi Whinston: TBE. 12 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. Washtenaw County's Only Judaica Shop! 6–7:30 p.m.

Saturday 8*, Passover day 3*

Havdallah 8:51 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Tot Shabbat: BIC. Tot Shabbat continues throughout the winter. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids ages 1 to 6, but all are welcome to join. 10:30 a.m.

Shabbat Schmooze: BIC. We invite our older elementary students (2nd–5th grade) to join us for some ice breakers, challah and juice, traditional Shabbat prayers, weekly Torah portion activities, and time with friends both old and new. 10:30 a.m.

Parsha Party with Morah Milka: AAOM. Children's programming for "walkers and talkers." Every Saturday morning. Michigan Hillel. 10:30 a.m.

Second Saturday Morning Shabbat Service. AARC at the JCC. This is a lay-led hybrid Shabbat Service at the JCC. Everyone is welcome! Zoom link will be sent out the week before the event. 10:30 a.m. to noon.

Community-Wide Recovery Seder: TBE, JFS, BIC. Accommodations for those who observe strict Kosher dietary restrictions upon request. Register at www.templebethemeth.org. 4 p.m.

Sunday 9*, Passover day 4*

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Monday 10*, Passover day 5*

Talmud Study with Rabbi Dobrusin (via Zoom): BIC. 4 p.m.

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 5:45 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 11*, Passover day 6*

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 6:30 p.m.

Spiritual Book Club with Cantor Emerita Annie Rose: TBE. 7:30 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 12*, Passover day 7*

Passover Morning Service: BIC. 9:30 a.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. 4–6 p.m.

Thursday 13*, Passover day 8*

Passover Morning Service: BIC. 9:30 a.m.

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Spiritual Book Club with Cantor Emerita Annie Rose: TBE. 12 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Final Day of Passover: Chabad. Morning Services: 9:45 a.m.; Yizkor Memorial Service: 11:00 a.m.; Evening Services: 7:00 p.m.; Meal of Moshiach: 6:00 p.m.; Passover Ends at 8:57 p.m.

Friday 14*, Mimouna*

Candle Lighting 7:57 p.m. Shemini

Lunch & Learn with Rabbi Whinston: TBE. 12 p.m.

Elementary Shabbat and Dinner: TBE. Ages 5–10. Registration requested. $5 per person. 5:45 p.m.

WTBE Gif Shop Open for In-Person Shopping:

TBE. Washtenaw County's Only Judaica Shop! 6–7:30 p.m.

Tax Fairness and the Law: JCS. Gwen Handelman at Second Friday Schmooze. 7:30 p.m.

Saturday 15

Havdallah 9:00 p.m.

Torah Study: TBE. Online only. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Ruth Messinger at Shabbat Services: BIC. Beth Israel welcomes Ruth Messenger, Global Ambassador of American Jewish World Service (AJWS), to deliver remarks during the morning service. 9:30 a.m.

Parsha Party with Morah Milka: AAOM. Children's programming for "walkers and talkers." Every Saturday morning. Michigan Hillel. 10:30 a.m.

Irene Butter Fund Launch Event: TBE. The Fight for Human Rights: Past, Present and Future featuring keynote speaker Ruth Messinger. Generations After of Ann Arbor Temple Beth Emeth cordially invites you to the launch event for The Irene Butter Fund for Holocaust and Human Rights Education. "Never a bystander" is the driving philosophy of Irene Butter's life. The same can be said of Ruth Messinger, one of the most dynamic and important speakers on human rights in America today. A Q&A discussion will follow her presentation. Details and registration at www.templebethemeth.org. 4 p.m.

Study Session on the Shema: Pardes Hannah. 3 to 5 p.m.

Sunday 16

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Monday 17

Talmud Study with Rabbi Dobrusin (via Zoom): BIC. 4 p.m.

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 5:45 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 18

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Bereavement Group: TBE**.** For women who have lost a life partner. 4 p.m.

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 6:30 p.m.

Community Yom HaShoah Holocaust Remembrance Day: TBE. It took a decade of increasing dehumanization before the first killings began. In our annual service we remember and grieve our lost families and culture. Through memory we come to see how the horror of the death camps and the mass killings was no accident. It begins with the banality of lies, the insidious hierarchy of otherness and gradual dehumanization. Through story, poetry, song and prayer we return humanity to our loved ones, ourselves and our community. Together we repair the world. Service followed with a kiddush and opportunity to mingle and discuss, provided by The TBE Generations After Group. 7 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 19

Parsha Lunch and Learn: AAOM. Explore themes of the weekly Torah portion in the Book of Exodus. Zoom Link visit website. 12:30 p.m.

Yiddish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. 4–6 p.m.

Reducing Your Carbon Footprint: Local Transportation Systems: TBE. Registration required for Zoom link. Speakers: Speakers: Laura Carter Robinson, Psy.D., HumanityandPlanet.com - Anxiety and Other Reactions: Feeling Our Way Through the Climate Crisis; Leah Wiste, Michigan Interfaith Power & Light - The Role and Limits of Individual Action; Workshop Host: Marcy Plunkett, Temple Beth Emeth. 7:30 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 20

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Aging Solo: TBE, BIC, JCC, JFS. At the JCC, Newman Lounge. 4 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Talmud: Jewish Civil Law: Chabad. 8 p.m.

Friday 21

Rosh Hodesh Iyar

Candle Lighting 8:05 p.m. Tazria-Metzora

Rosh Chodesh Online Minyan: Pardes Hannah. 9 a.m.

Lunch & Learn with Rabbi Whinston: TBE. 12p.m.

LGBTQ Shabbat Potluck: TBE. Join us for a Shabbat dinner and candle lighting with members of the local queer community! Bring a dish to share with others, make new friends, and let us know what you'd like to see in future queer programming! Registration requested.

Shabbat Service with Elana Arian: TBE. Join us for Shabbat services with special guest Elana Arian. 7:30 p.m.

Saturday 22*, Rosh Hodesh Iyar*

Havdallah 9:09 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

Tot Shabbat: BIC. Tot Shabbat continues throughout the winter. Join us for a playful morning of Jewish songs, games, and stories. Challah and grape juice kiddush included. For kids ages 1 to 6, but all are welcome to join. 10:30 a.m.

Shabbat Schmooze: BIC. We invite our older elementary students (2nd–5th grade) to join us for some ice breakers, challah and juice, traditional Shabbat prayers, weekly Torah portion activities. 10:30 a.m.

Parsha Party with Morah Milka: AAOM. Children's programming for "walkers and talkers." Every Saturday morning. Michigan Hillel. 10:30 a.m.

Women's Rosh Chodesh Group: AAOM. 4 p.m.

Elana Arian Free Community Concert: TBE. Register for in person seating or for the Zoom link: www.templebethemeth.org. 7:30 p.m.

Sunday 23

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Refusing to be Enemies: The Zeitouna Story, directed by Laurie White. AARC. At the JCC, in person and on Zoom. To register, go to https://aarecon.org/blog/ and scroll down to Refusing to be Enemies. This event is free and everyone is welcome! 2 – 4 p.m

Women's Rosh Chodesh Circle: TBE. In person and on Zoom. 4 p.m.

Monday 24

Talmud Study with Rabbi Dobrusin (via Zoom): BIC. 4 p.m.

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 5:45 p.m.

Rosh Hodesh Iyar Circle: Pardes Hannah. 7 p.m.

Women's Torah Study: TBE. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7:30 p.m.

Tuesday 25

Twenty-five-minute Mindfulness with Jewish Spiritual Director Linda Greene: TBE and Pardes Hannah. 8:30 a.m.

Talmud Tuesdays w/ Rabbi Alter: TBE. 11 a.m. and 8 p.m.

Adult B'nai Mitzvah: TBE. For inquiries, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 6:30 p.m.

Tea and Torah for Women: Chabad. 8 p.m.

Wednesday 26

Yiddish tish Conversation & Reading Group: Every Wednesday, see above. 2 p.m.

WTBE Gift Shop Open for In-Person Shopping: TBE. 4–6 p.m.

Theology Book Club: BIC 8 p.m.

Thursday 27

Cantor's (Jewish) Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Backdoor Food Pantry Open: TBE. 4–7 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Isle of Klezbos & Friends: Berman Center, West Bloomfield. 7 p.m.

Night of Comedy and FUNdraising: JCC. Mark Knope at the Ann Arbor Comedy Showcase.

Talmud: Jewish Civil Law: Chabad. 8 p.m.

Friday 28

Candle Lighting 8:13 p.m. Acharei-Kedoshim

Lunch & Learn with Rabbi Whinston: TBE. 12 p.m.

WTBE Gift shop open for In-person shopping: TBE. In the TBE Gift Shop. 6 – 7:30 p.m.

Home Shabbat: From the Rabbi's Table to Yours (Online via Zoom only): BIC. Join Rav Nadav and his family for Kabbalat Shabbat service over Zoom (only) from their Shabbat table to yours on the last Friday of each month. 6 p.m.

Fourth Friday Kabbalat Shabbat. AARC. In person at the JCC and on Zoom. This is a hybrid service led by members of the congregation. 6:30 p.m.

Saturday 29

Havdallah 9:17 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion. 8:50–9:50 a.m.

BIRS Shabbat: BIC. Beth Israel Religious School students will help lead the Shabbat service. Join us at shul and see what they've learned. 9:30 a.m.

Parsha Party with Morah Milka: AAOM. Children's programming for "walkers and talkers." Every Saturday morning. Michigan Hillel. 10:30 a.m.

Sunday 30

Tanya: Jewish Mysticism: Chabad. 11 a.m.

Book Group: AARC. In person and on Zoom. We will be reading Stories for the Sake of Argument by Abi Dauber Sterne. Please e-mail Greg Saltzman for more information: gsaltzman@albion.edu. 12 – 2 p.m.

Phone numbers, websites, and addresses of organizations:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, 248-408-3269, annarborminyan.org

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, 734-445-1910, aarecon.org

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, bethisraelaa.org

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Eastern Michigan University Center for Jewish Studies (EMU): www.emich.edu/jewish-studies/

Frankel Center: 202 S. Thayer St., lsa.umich.edu/judaic/

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org ■

Pesach … and beyond

Lonnie Sussman, special to the WJN

Back in late February there was a cartoon appearing on social media: "Things in the mirror are closer than they seem," with a picture relating to Pesach. It is a truism that every year I have good intentions of making early plans and cleaning the house and every year time slips by and suddenly, "things are closer …"

Pesach is my favorite holiday. I've tried to "reframe" the hard work before the seders as something positive, a way of "cleansing the soul," connecting to the plights of so many others suffering from oppression, trying to elevate spiritually. The truth is it's hard to keep those positive thoughts in mind as preparations for seders get closer. I'm excited to have most of our family together at one time, excited to see friends — old and new — celebrate with us, and comforted by the familiar language of the Haggadah and the tunes we sing.

Ofra, our Israeli friend, will be here to help with cooking and singing. She has brought us a kibbutz tradition of starting the blessing for the four cups of wine with an introduction. My translation of the Hebrew is "We are ready and invited to perform the mitzvah of blessing the first cup of the four cups," changing the word "first" to the appropriate number as the Seder moves along. The ancient tradition of reciting the words of the Haggadah, telling the liberation story of the Jewish people, and expressing our thanks for our freedom to continue our traditions is powerful.

Do you stress about what foods to make for a Seder or do you worry more about what the heck to make for the rest of the meals that week? We stopped making brisket for Seder many years ago because, B" H", the family had grown so large that 10 pounds of brisket was unreasonably expensive. Roasted chicken, sweet and sour meatballs became standard fare as far as a meat meal. The sides always include potatoes, other roasted vegetables, marinated vegetables, some kind of kugel, and salad. There are special foods like matmucha (tomatoes and peppers), and a funky charoset.

Here are some ideas for Seder meals and for lighter lunches or dinners.

I wish everyone a happy Pesach and a stress-free preparation and a freilach (joyous) and meaningful holiday.

Uova Inhaminade: Long-Cooked Eggs, Trieste Style

Cucina Ebraica, by Joyce Goldstein

This is a recipe from the Sephardi world and used by Jews in Greece, Turkey, and Italy. The eggs are cooked with onion skins for a long time. They take on a slight onion flavor, turn a beautiful shade of brown, and have a creamy texture. Use them for the seder meal or serve with cucumbers, radishes, cheese, etc. for a light breakfast or lunch.

- 8 eggs at room temperature
- 3 cups brown or red onion skins
- 1 bay leaf
- 4 whole cloves
- 8 black peppercorns
- 1 ½ cups coffee grounds (optional, this is a Turkish addition)
- ¼ cup olive oil

Layer some of the onion skins on the bottom of a heavy pot. Place the eggs on top of them. Add the bay leaf, cloves, peppercorns, and coffee grounds, if you use them. Add enough cold water to the pot to cover and then add the olive oil, then cover the pot tightly. Place the pot on a very low heat and cook at a bare simmer for 6 hours. Check occasionally and add water as needed to keep them covered. When they are ready, plunge into cold water and peel them.

Mock Gefilte Fish

The Gourmet Jewish Cook Judy Zeidler

16–18 portions

When I want to get fancy (not that often) I check out Judy Zeidler's recipes. Some are too fancy for me; that means I don't want to bother with too much preparation. Here is a recipe for those who don't like gefilte fish. The suggestion is to serve it on a bed of lettuce with horseradish. It would make a nice lunch along with a light salad.

- 2 ½ quarts chicken stock
- 2 onions, sliced
- 5 stalks of celery, sliced
- 5 carrots, peeled and thinly sliced
- Salt and pepper
- 2 pounds ground chicken or turkey
- 2 eggs
- ½ cup matzo meal or potato starch
- Lettuce leaves and red horseradish

In a large pot, combine the chicken stock, 1 onion, 3 celery stalks, and 3 carrots. Bring to a boil over high heat, lower the heat and simmer for 10 minutes. Use a meat grinder (if anyone still has one) or a large bowl to chop up and combine the chicken or turkey and the remaining onion, celery, and carrots. Chop the mixture until it is well blended. Add the eggs, matzo meal, and ½ cup chicken stock from the pot. Season to taste with salt and pepper. Blend well until the mixture is soft and light to the touch.

Wet your hands with cold water and shape the mixture into 2-inch ovals. Place them in the chicken stock, bring to a boil, cover partially, and simmer for 30 minutes or until done. Transfer to a large bowl with the broth, cool and cover with plastic wrap, and refrigerate. Serve on the lettuce with the red horseradish sauce.

Chicken with Dried Fruit and Almond Stuffing

The Gourmet Jewish Cook by Judy Zeigler

She uses 1 whole 6-pound chicken for this. You may have to use the smaller chickens we usually find in our grocery stores. She writes that this recipe serves 12; you know your guests better so decide on how many chickens you need. This would be good for a Shabbat meal or the Seder.

- 1 whole chicken, about 6 pounds
- 5 tbs unsalted margarine; I use olive oil
- 2 onions, coarsely chopped
- ½ cup coarsely chopped apricots
- ½ cup coarsely chopped prunes
- ½ cup whole toasted almonds
- ¼ cup golden raisins
- ¼ tsp cinnamon
- 1 tsp dried tarragon
- ½ tsp dried thyme
- Salt and pepper

Preheat the oven to 375 degrees. Wash and dry the chicken. In a large skillet, heat 2 tbs of the margarine over medium heat and sauté the onions until transparent, about 5 minutes. Sprinkle half the onions onto a foil-lined large shallow roasting pan and set it aside. To the onions in the skillet add the apricots, prunes, almonds, raisins, cinnamon, tarragon, thyme, and salt and pepper to taste. Sauté for 5–10 minutes, mixing well to blend all ingredients. Cool.

Stuff the chicken with the onion mixture and truss it up so the stuffing stays inside. Place the chicken breast-side down on the onions in the broiler pan. If any stuffing is left over, sprinkle it around the chicken. Rub the chicken with the remaining 3 tbs margarine. Roast for 30 minutes until the skin is light golden brown. Turn the chicken over and continue roasting for 30 minutes, or until it is well-browned and the skin is crisp. Best served hot.

Berries in Sweet Passover White Wine

The Gourmet Jewish Cook by Judy Zeigler

Serves 6–8

Here's an easy but fancy side dish for any meal.

- 2 pints small strawberries or large ones cut in half
- 2 pints raspberries
- 2 pints blueberries
- Sugar
- Sweet Passover white wine
- Mint leaves

Simply wash the berries and remove the stems. Sprinkle with sugar, cover and chill in the refrigerator. Just before serving, spoon the berries into large wine glasses or goblets or a fancy small bowl. Pour ¼ cup wine over each and garnish with mint leaves.

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Peshe en Saltsa, Fish in Rhubarb Sauce

Cookbook of the Jews of Greece by Nicholas Stavroulakis

Serves 4–6

I've been enthralled with this cookbook and the stories of the Jews of Greece. This one is from Rhodes. Most of the other Pesach recipes involved goats, or "innards of lamb." If you are interested in those recipes, contact me.

- 2 lb hearty fish steaks
- 1 lb rhubarb
- 3 cups water
- 2 lb tomatoes, peeled and chopped (or canned or maybe just tomato sauce)
- 1 cup red wine
- 2 tbs olive oil
- 1 tbs honey
- Juice of 2 lemons
- Salt and pepper

Clean the rhubarb, strip of the heavy strings and cut into 1-inch sections. Bring the 3 cups of water to a simmer, add the rhubarb and cook over low heat until tender. Simmer the tomatoes with 2 tbs of olive oil in a frying pan until they are reduced to a thick sauce, then add the red wine, the honey, a little more olive oil, and salt and pepper. Add this to the rhubarb and water and mix well. Simmer over low heat until it is a rich sauce that will evenly coat the back a wooden spoon, 20–30 minutes. Heat a little olive oil in a large frying pan, add the fish steaks, and light brown them on both sides. Then pour the sauce over them and simmer, tightly covered, for 15–20 minutes. Carefully remove them to a serving platter. Pour the sauce over the fish and then add the juice of the 2 lemons over them. This dish was typically served cold. ■

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Obituaries

Dr. Barbara Threatt Appelman, 87, of Ann Arbor, Michigan, died on February 5, 2023. Dr. Threatt was born December 2, 1935, to Jesse "Curly" Threatt and Jesse Faye Threatt, née Branson. She was born and raised

in Rock Hill, South Carolina, where she attended Rock Hill High School. Dr. Threatt graduated from Winthrop College in 1957 and was one of the first women to graduate from the Medical University of South Carolina College of Medicine in 1961. She did her residency at Wayne State University.

Dr. Threatt was the founder and director of the Breast Cancer Detection Center at the University of Michigan. In 1983 she opened her own practice, the Comprehensive Breast Center of Ann Arbor, Michigan, where she was loved and admired by the thousands of patients she cared for. She retired in 2019.

Dr. Threatt loved her time with her circle of friends, going thrift store shopping, antiquing, visiting her favorite places along the New Jersey shore, enjoying long dinners, and spending time with her family.

She is survived by her two sons, Avery (Cindi) and Brett, and four grandchildren, Lillianna, Branson, Harper, and Oxford.

Dr Alice Sterling Honig, 93, died Tuesday evening, March 7, in Michigan, where she was with her daughter's family after a very independent old age. She was born in Brooklyn, New York, in 1929 to Jewish immigrants Ida Bender and William Sterling. A little girl who loved big books, she was valedictorian of her class at Erasmus High school, and attended Cornell University where she married fellow student Arny Honig after meeting at a piano recital where they both performed, followed by much folk-singing together. She obtained her BA degree from Barnard College and MA from Columbia University before raising children and completing her PhD at Syracuse University. She embarked on a prolific and influential career working with Bettye Caldwell as program director for Syracuse's pioneering Children's Center, as SU Professor of Child Development, and as a licensed clinical psychologist. She loved teaching and writing about language and social development, including over a dozen books, received numerous awards including Barnard Alumnae 2015 Woman of Achievement Award, and trained childcare staff all over the world in her inimitable vivacious, warm style. She is survived by her three children Larry, Madeleine (Richard), and Jonathan (Eveline); grandchildren Daniel (Elena), Shoshannah (Sam), Natalie (Dan), Naftali (Sarah), Ben, Ofira, Tamar, Maija, and Edouardo; five great-grandchildren; her sister Theresa Knoblock; Arne and Tanya, the children of her predeceased partner Arthur Komar; and many extended family members. Contributions in lieu of flowers may be made to a charity of your choice, especially supporting families and child development. ■

Simchas and Sorrows

The Washtenaw Jewish community sends condolences to:

The Appelman family of the death of Dr. Barbara Threatt Appelman, February 5.
Marilyn Berk on the death of her former husband, Richard Berk, March 5.
Paul Kileny on the death of his mother, Eva Kileny, March 7.
Shoshannah Lenski on the death of her grandmother, Alice Sterling Honig, March 7.
Charlene Oventhal Yudowin on the death of her brother, Charles Oventhal, January 31.

The Washtenaw Jewish community sends mazel tovs to:

Saroya Shea on her bat mitzvah, April 22.
Harvey Berman and Shelly Kovacs Berman on the birth of their granddaughter, Zoe Jade Berman, daughter of Josh & Allison Berman and sister of Olivia Berman.

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